A

DISCOURSE

UPON THE

FORM and MANNER

OF

Making, Ordaining, and Consecrating

BISHOPS, PRIESTS, and DEACONS,

According to the

ORDER

OF THE

Church of ENGLAND.

By *THOMAS COMBER*, D. D. Dean of *Durham*, and Chaplain in Ordinary to His MAJESTY.

LONDON,
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TO THE

Most Reverend Father in GOD,

THOMAS

Lord Arch-Bishop of

CANTERBURY,

Primate of all

ENGLAND,

And Metropolitan, &c.

May it please your Grace,

BY *the divine Mercy and assistance I have now finished my illustration of our Publick Offices* (*which end with these Forms of Ordination,*) *By shewing how*

agreeable theſe (as well as the reſt) are to Scripture, to pure Antiquity, and to the deſign of this important Duty; I have alſo compared this with the Ordinals of other Churches, Ancient and Modern, and hope all impartial Judges will own, that ours receives great advantage by the compariſon: But my principal care hath been to help the Candidates for Holy Orders, not only to underſtand, but conſider the whole compaſs of their Duty, and to perſuade them to perform it ſtrictly and exactly: Being well aſſured that nothing will more effectually conduce to the Glory of God, the Honour and Eſtabliſhment of this Church, to the growth of ſaving Knowledge and Piety, and the ſuppreſſion of Hereſie, Schiſm and Vice, than a learned and devout, an exemplary and induſtrious Clergy: And certainly 'tis great pity we ſhould not have the beſt of Men to officiate, ſince we are

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bleſt with the moſt excellent Forms for all Divine Adminiſtrations.

'Tis not poſſible more care ſhould be taken of this, than is here, as far as Rules and Offices can go: But 'tis your Grace, and the College of Biſhops muſt give life to the Churches Orders, and to my Endeavours: Your Grace hath a Right to theſe Papers, becauſe you are the chief Governor in Ordinations, under whoſe Hands moſt of the Right Reverend the Biſhops receive their Character, with power to admit others to the inferior Orders. Wherefore from your Graces known zeal, and exemplary care, we cannot but expect ſuch meaſures ſhall every where be taken in this Affair; that none ſhall be received into this Holy Function, but ſuch as are like to be a laſting Honour to it; Our Adverſaries on both Hands ſeem now to deſpair of their baffled objections againſt our Forms, but fail not to enlarge on

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the popular Theme, of perſonal reflections upon ſome defaulters, ſo that if thoſe that are already Ordained and yet offend, were reformed, and the unqualified kept out for the future, our Enemies ill will would want matter to work on, and our Sion *would be the Joy of the whole Chriſtian World. If both Clergy and People could be brought up to an adequate conformity to our incomparable Rules, it would immediately be apparent (what all theſe Diſcourſes are intended to prove) that there is nothing material to be reformed in our Conſtitution* (a). *And therefore the one thing neceſſary in our Church (whatever ſome would ſuggeſt to the contrary) is to live up to our Engagements, and to let care be had, that our*

(*u*) Τὸ ἐθίζειν ἀχερῶς λύειν τοὺς νόμους φαῦλον, Ariſtot. Polit. *Cavendum ne ſi graviora inferremus vulnera dum minoribus mederi deſideramus*, Ambr. de offic. l. 2. c. 2.

our Lives be answerable to our most Holy Profession, and our Practices agreeable to our Vows; Which I am confident will be sincerely endeavoured by your Grace; and that Heaven may prosper you, and all our Governors in so just, so pious, and so laudable a design, shall ever be the subject of his Prayers, who desires on this, and all occasions, to approve himself,

My Lord,

Durham Octob. 28th, 1699. Your Graces most humble

and faithful Servant,

THO. COMBER.

ERRATA.

PAg. 19. *Marg. at* l. 31 r. *R. R. expon. de.* p. 22. l. 12 r. *Druidten.* p. 65 l. 22. *dele* as. p. 73. l. 10. r. *a truer.* p. 90. l. 23 r. *The perſon.* p. 93. l. 17. r. *their hair.* p. 100 r. *reverend,* l. 13. and p. p. Marg. r. *præſident.* p. 104. l. 1 r. *deſiring them.* p. 117. l. 8. r. *other Synods.* p. 133. *Marg. at* l. 21 r. *Doctrinæ.* p. 174. l. 11 r. *Miſſion.* p. 181. l. 7. r. *uſage, that is,* p. 227. *Marg, at* l. 28. *add after* lectitabor, *Hieron.* p. 231. *Title. r. conſequents.* p. 229. *Marg. at* l. 11 r. *manu recenti.* p. 259 *after the Title.* l. 3 r. *it is a.* p. 280 l. 19 r. *he calleth.* p. 282. l. 11. r. *out, and coming.* p. 325 l. 25 r. *this ſalutary.* p. 330. l. 33 r. *Diſcipline.* p. 365. l. 32. r. (*as they ought*) p. 443. l. 1 r. *in his name.* l. 4 r. *in my name, Marg.* l. 5 r. *mittentis.*

A DISCOURSE ON THE OFFICES OF ORDINATION.

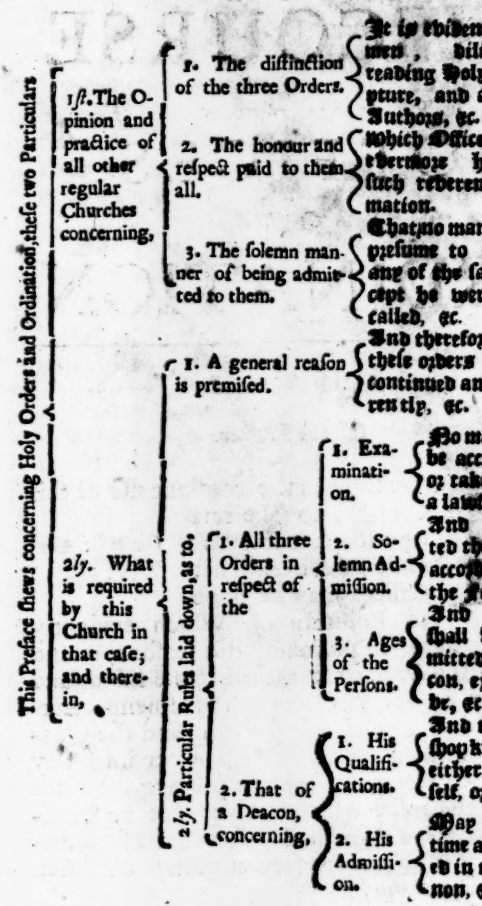
CHAP. I.

Of the Preface.

§. 1. IT hath been the conſtant uſe of this Church, to take care (purſuant to St. *Paul's* Rule) (*a*) that all her Offices may be done to Edification. Which evidently appears here, in premiſing this ſeaſonable and inſtructing Preface, concerning the Kinds and dignity of Holy Orders, the ſolemn manner of being admitted to them, and the Qualification of ſuch as are to enter into any of them, eſpecially the firſt, being the Gate to all the reſt; which is ſo proper an Introduction, that we ſhall (after our uſual method) firſt ſet out its ſeveral parts, and then explain the whole.

(*a*) 1 *Cor.* XIV. 26.

The Analyſis of the Preface.



§. 2. It

§. 2. **It is evident to all men diligently reading Holy Scripture, and ancient Authors, that from the Apostles time,** &c.

Being about to prescribe the several Forms for ordaining Deacons, Priests and Bishops, we studiously avoid the odious charge of Innovation, and therefore appeal to Scripture and Antiquity as our Evidence, that these three Orders have been in the Church from the Apostles time: Whereby we make a distinction, between these three truly Sacred Orders, which were instituted by Christ and his Apostles, and alone are retained by our Reformers, as necessary for all Ages; and those inferior Orders of Subdeacons, Acolyths, Exorcists, Readers, *&c.* invented by men in later times, and therefore laid aside in this Reformed Church. 'Tis true, these were names of Offices used in some places very early; but those who had these Titles had no solemn Ordination at first, and were looked on rather as Candidates for, than Persons in Holy Orders: And therefore *Alphonsus a Castro* (*b*) with very many other eminent Doctors of the Roman Church, cited by the learned *Chamier*, allow not these lesser Orders to be Sacraments, nor truly Sacred, as not being instituted by Christ (*c*). But as to these three greater Orders, our Preface modestly dates their use from the Apostles time, for it might have been carried much higher, since it is also evident, that in the

(*b*) Alf. a Castro adv. hæres. l. xi. tit. *Ordo.*

(*c*) Cham. Panstrat. l. iv. c. 22. p. 212.

Jewish Oeconomy (the first Church setled by a written Divine Law) above 3000 years ago, three Orders were appointed, the High-Priest, the Priests and the Levites, answering to our Bishops, Presbyters and Deacons, and being the very Pattern to the Apostles in the institution of these three Christian Orders, as divers of the Fathers have observed (*d*). I may also add that our Saviour (who loved not unnecessary alteration) kept as nigh to this Form in his own time, as the circumstances would bear; for he sustained the place of High-Priest and Bishop, (by both which names he is called (*e*)) being the supream Ruler of his Church, and under him the Apostles were then only as Priests, having below them the LXX Disciples, like to the Levites and Deacons (*f*): Out of whom, after the Apostles succeeded their Master in the Government of the Church, many were chosen into higher Orders, and seven of them were fixed as Deacons in *Jerusalem*, the Mother of all Churches (*g*). After our Lord's ascension also, Scripture mentions the like number of stated

(*d*) *Et ut sciamus Traditiones Apostolicas sumptas de Veteri Testamento, Quod Aaron & filii ejus atque Levitæ in Templo fuerunt, hoc sibi Episcopi, Presbyteri atque Diaconi vendicent in Ecclesia.* Hieron. ad Euagr. Ep. 85. T. 2. p. 511. Vide item Clem. Epist. ad Corinth. pag. 92.

(*e*) *Heb.* iv. 14. & 1 *Pet.* ii. 25.

(*f*) *Luc.* x. 1. —'Αλλ' ὧν ὑποδεέστεροι ἦσαν τῶν δώδεκα. Theoph. in loc.

(*g*) Vid. Chron. Alexand. Bibl. Patr. T. 12. p. 60. & Epiph. Panar. T. 1. hær. 20.

stated Orders; *First*, The Apostles who then held the place of Bishops, though they could not be fixed to any one City: *Secondly*, The Evangelists who were sent to plant or to water newly converted Churches; and these represented the Presbyters, to which we may add the Deacons, ordained not only in *Judea*, but also among the Gentile Proselytes (*b*) as appears from the Title of some Epistles, and the Rules given to *Timothy* about them. The only Objection, as to the Scripture-Period, is about the seemingly promiscuous use of the words Bishop and Presbyter or Elder. For which Objection it suffices to note, 1*st*. That in those Churches where any of the Apostles lived or commonly resided, as *Jerusalem* and *Corinth*, there St. *James* and St. *Paul* for a while kept the Government in their own hands, and so long there was no occasion for any more than two Orders under the Apostles in those places, *viz*. Presbyters and Deacons. 2*ly*. That in those Cities where few were converted, there was no occasion for Presbyters at first, and it seems reasonable to think, there were no more fixed there than a Bishop and his Deacons, which some make to be the case at *Philippi*, that Epistle being directed only to the Bishops and Deacons, though others will have *Bishops* there to signify Presbyters; and think *Epaphroditus* his Title left out in the direction, because he carried the Epistle (*i*); and they observe St. *Polycarp*

(*b*) *Phil.* i. 1. 1 *Tim.* iii. 8.

(*i*) — *Cum Presbyteris & Diaconis*, Syriac. vers. Ita Theoph. in loc.

only mentions two Orders at *Philippi*, *Presbyters* and *Deacons* (*k*); but for their argument from the plural number, (*Bishops.*) it is sufficiently answered by observing *Philippi* was a Metropolis, and had many Cities under it in that Province, and so had many Bishops: However we do not deny, that in some Churches, before a due settlement could be made, there might be but two Orders besides the Apostles, who, as St. *Clement* says, *Preaching in Countries and Cities, ordained the First-fruits of them (proving them by the Spirit) Bishops and Deacons of such as should believe* (*l*). But *Epiphanius* against *Ærius* (the heretical Founder of the Presbyterian party) gives a convincing reason for this, *viz.* because *while the Preaching was new — all things could not be setled by the Apostles at once — and where none were found worthy to be Priests, they were content only with a Bishop, who could not be without his Deacons for ministrations: but the Church was not yet compleated in its Offices, since nothing is perfect at first, but in process of time, all that its needs required was fixed* (*m*). Whence we may infer, that in perfect Churches there were then three Orders; and I hope our Adversaries will not offer imperfect ones for our imitation; especially since it is clear, even in the Apostles days, that

(*k*) Ὑποτασσομένους τοῖς πρεσβυτέροις καὶ διακόνοις. Ep. ad Philip. p. 18.

(*l*) Καθίστανον — ἐπισκόπους καὶ διακόνους. Ep. ad Corinth. p. 96.

(*m*) Νέου ὄντος κηρύγματος — & paulo post, οὔπω τῆς ἐκκλησίας λαβούσης τὰ πληρώματα τῆς οἰκονομίας. Epiph. Panar. contr. Ær. lib. 3. T. 1. hær. 75.

that they (then being in the place of Bishops) had power over Deacons, and gave a mission to Presbyters (*n*). That Evangelists could not confirm the converted *Samaritans* without the Apostles (*o*): That the Bishops constituted by them, were to charge the Pastors not to preach any strange Doctrine (*p*), and to see laborious Preachers well rewarded (*q*), to censure offending Elders (*r*), yea to examine and approve of Deacons (*s*), and to admit both these by Imposition of Hands (*t*); which place the Fathers generally explain of Ordination (*u*): And the like superiority *Titus* had in *Creet* (*w*). From all which it appears there was an Order of Bishops above the Presbyters, who must have jurisdiction over them, or else they could not reprove and censure them (as *Epiphanius* notes) (*x*); who also had then the only Power of Ordaining both the Presbyters and the Deacons, and of confirming baptized Converts; and 'tis plain they had two Orders under

(*n*) *Act.* vi. 6. and xv. 22.

(*o*) *Act.* viii. 14, 15, 16, 17.

(*p*) 1 *Tim.* i. 3.

(*q*) 1 *Tim.* v. 17.

(*r*) 1 *Tim.* v. 1.

(*s*) 1 *Tim.* iii. 8.

(*t*) Chap. v. 22.

(*u*) Vid. Theoph. in loc. & Bern. de consid. lib. 4. c. 4. p. 887.

(*w*) *Tit.* i. 5. and Chap. iii. 10.

(*x*) Epiphan. ut supra, hær. 75. contr. Ær.

their Inſpection and Rule, both the Preaching Presbyters, and miniſtring Deacons in regular Churches, eſpecially a little before the end of the Apoſtles time. But our Preface dates the certain and general uſe of theſe Orders *from the Apoſtles time.* So that we need not prove much more, than what is granted by D. *Blondell*, the great Champion for two Orders, who confeſſes that *Biſhops were diſtinguiſhed from, and ſuperior to Presbyters ſo early, that the uſage had prevailed about the year of Chriſt* 140 (*y*). Now it is agreed that St. *John* lived till *An. Chriſt.* 98. and if this uſage had prevailed within 42 years after, it muſt either have begun in the time of the Apoſtles, and then muſt be made with their conſent, or elſe we muſt ſuppoſe ſo great a Change could be begun and perfected in diſtant places in a very ſhort time; which is incredible, eſpecially if we look on the temper and ſtate of thoſe poor, pious and perſecuted Paſtors, who ſucceeded the Apoſtles: for no man can imagine they were buſie in procuring a Dominion over their Brethren, which neither Chriſt nor his Apoſtles had allowed them: Yet we can go higher than Mr. *Blondell* yields, and as early as St. *Clemens Romanus*, who writ an Epiſtle to the *Corinthians* before St. *John*'s death, or about that time; and though in one place of it where he ſpeaks of the time when the Apoſtles firſt planted Churches, he mention only two Orders, yet afterwards, he takes notice, that before the late

(*y*) Blondel. citat. a Dr. Hammond. in Epiſt. præfix. Diſſert. de Epiſc. §. 23.

late unhapy Schism, They *walked in Gods Laws, being subject to their Governors, and giving due Honour to the Presbyters among them* (z). Now since we cannot reasonably suppose the Christians at *Corinth*, then had any secular Governors of their own: These Ἡγούμενοι (who are set before and distinct from the Presbyters must be Bishops. Spiritual Governors, who in Scripture are called by that very name (*a*): And we may from this place further note; *Obedience is due to them, and only Reverence to the Presbyters.* So that these two Orders were distinct from the very time of the Apostles: And he mentions the third of Deacons also; so that it is no wonder, if he liken the Christian Hierarchy to the three Orders among the Jews; nor can it be doubted but these Three Orders were distinct in his time.

(z) Τοῖς ἡγουμένοις ὑμῶν καὶ τιμὴν τὴν καθήκουσαν ἀπονέμοντες τοῖς παρ' ὑμῖν πρεσβυτέροις. Clem. Ep. ad Corinth. p. 4.

(*a*) *Act.* xv. 22. and *Hebr.* xiii. 7.

S. *Ignatius* follows him, who was Martyred ten years after St. *John*'s death *An.* 108. and his Epistles mention Bishops, Priests and Deacons (as then fixed in all the Churches he Writ to) so very often, that we cannot cite all the places in this brief account, but refer the Reader to Dr. *Hammond*'s Dissertations (*b*) where they are all collected, and the places are so clear, that such as would maintain only two Primitive Orders, are forced to question the Authority of the

(*b*) D. Hammond. Dissert. 2. de Episc. cap. 25. de Testim. D. Ignatij.

the Holy Martyr's Epiſtles: But a learned Writer hath ſo fully vindicated them for genuine (c), and ſo plainly proved, that all other Writers of the ſecond Century did diſtinguiſh theſe Orders (d), that my pains are ſuperſeded in that matter; and *Ignatius* remains an undoubted Evidence for theſe three Orders.

(c) Vid. Vindic. Epiſtolar. D. Ignatij per Pearſon. Edit. Cantab. 1672.

(d) Ibid. cap. 13. p. 155.

So are thoſe two genuine Epiſtles of *Pius* Biſhop of *Rome Anno* 164. Wherein he names two of his Subordinate Clergy, *Soter* and *Eleutherius* (both afterwards his Succeſſors,) *moſt worthy Preſbyters:* And in the fourth Epiſtle written to a Biſhop, he ſaith, *That the Presbyters and Deacons ſhould honour him, not for his Superiority, but for his being Chriſt's Servant (d).* In the ſame Century *Anno* 192 lived *Clemens* of *Alexandria*, who ſpeaks of ſome precepts in Scripture given to *Presbyters*, *others to Biſhops, and others to Deacons (f).* And expreſly affirms, that there were then in the Church the *Degrees of Biſhops, Presbyters and Deacons (g),* than which nothing can be clearer: Next to him may be placed *Tertullian* his contemporary, who names all theſe Orders, and affirms *the right of Baptizing is in the Supreme Prieſt; that is, the Biſhop,*

(e) Epiſt. 3. Pij prim. cap. Bin. Tom. 1. p. 70. & Epiſt. 4. ibid. p. 71.

(f) Αἱ μὲν πρεσβυτέροις, αἱ δὲ ἐπισκόποις, αἱ δὲ διακόνοις. Clem. Al. pædag. l. 3. cap. 12.

(g) Πρόκοπαὶ ἐπισκόπων, πρεσβυτέρων καὶ διακόνων. Id. Strom. lib. 6. p. 667.

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and then in Priests and Deacons, but not without his Licence for the Honour of the Church (h). And he blames the Hereticks for blundering these Sacred Orders, and confounding them with the Laity. So that one was a Bishop to day, and another to morrow; one a Deacon to morrow or Presbyter to day, a Reader or a Lay-man *(i)*. Yea, he there tells us, *that Bishops were set over the Church by the Apostles, and that the Succession was continued to his time (k)*; which is what our Preface affirms concerning Bishops, that they had been over the Church *from the Apostles time:* To him in the beginning of the next Century may be added *Origen Anno* 220; who saith, *that Bishops, Priests and Deacons are names of distinct Administrations (l).* And he names these Orders again (*m*), and when he had reckoned up the Laity, the Deacons and himself among the Presbyters, he adds; *The Bishop is he that had delivered to him, the Ecclesiastical Rule over all of us (n).* Before the middle of this Century flourished, St. *Cyprian An.* 248. who every where names

(*h*) *Dandi quidem jus habet summus sacerdos qui est Episcopus, dehinc Presbyteri & Diaconi, &c.* Tert. de Bapt. cap. 17.

(*i*) Idem de præscript. hæret. cap. 41. p. 217.

(*k*) Idem ibid. cap. 32. p. 213.

(*l*) Origen in 19. Matth. p. 363.

(*m*) Idem in 21. Matth. ver. 12. p. 442.

(*n*) Ὁ δὲ πάντων ἡμῶν ἐγκεχειρισμένος ἀρχὴν αὐτὴν ἐκκλησιαστικήν. Id. in Jerem. hom. 2.

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theſe three Orders ſo expreſly, that none can deny they were fixed in the *African* Church long before his time; wherefore waving innumerable teſtimonies concerning the diſtinction of the Orders, I will only cite two or three about their Subordination. Firſt he ſaith, —— *Biſhops ſucceeded the Apoſtles, and are ordained in their ſtead* —— *and that Schiſms and Hereſies ſpring from contemning this one Biſhop* *. And as to the Presbyters acting preſumptuouſly againſt their Biſhop, he repreſents it *as an offence againſt God, a forgetting the Goſpel, their own place, and the future Judgment, when without regard to their Superiour, without any precedent in former Ages, they challenge his whole Power with rudeneſs* (o). And he hath writ one Epiſtle, only to ſhew the horrid Crime of a Deacon contemning his Biſhop, and appointing the Perſon who did ſo, to be excommunicated and depoſed unleſs he repented (p). So that in his time, Deacons and Preſbyters were not only diſtinct from, but ſubject to their Biſhop: About this time alſo *Novatus*, the Heretick, is cenſured for not conſidering *there could be but one Biſhop in one Church, that was orthodox, (as* Rome *then was) though at the ſame time there were forty ſix Presbyters and ſeven Deacons under him in that City* (q). To this

* *Præpoſitos qui Apoſtolis vicariâ ordinatione ſuccedunt —— inde enim Schiſmata & Hæreſes ortæ ſunt —— dum Epiſcopus contemnitur.* Cypr. Ep. 69.

(o) Cypr. Ep. 10. p. 29.

(p) Idem Ep. 65. p. 192.

(q) Epiſt. Cornelii ap. Euſeb. l. 6. c. 35.

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Age we must also reckon the Canons called Apostolical, made in divers Synods under Heathen Emperors, and collected by *Clemens Alexandrinus*, (as 'tis believed) but certainly a genuine remain of this Century, as is abundantly proved by a very learned Author (r). Now these Canons every where make out the distinction of these Orders, and the subjection of the two latter, to the first, *viz.* the Bishop: For they decree three Bishops must ordain a Bishop, but one is sufficient for a Priest or Deacon (s). And very many of these Canons name these Orders distinctly, as being then setled and well known in the Christian Church in that early Age (t). And for the Subordination, *No Presbyter or Deacon may remove without his Bishop's leave (u). No Presbyter can separate from him (w). The Bishop may excommunicate or absolve Presbyters and Deacons (x), and neither of them are to do any thing without their Bishop's consent (y); yea Presbyters and Deacons are declared to be Officers under the Bishop (z).* And now we have viewed

(r) Codex Can. Eccles. Prim. vindicat. per. G. Beveridge, 1678.

(s) Apostol. Can. i, ii. Bern. Tom. I. p. 1.

(t) Ibid. Can. iv, v, vi, vii, viii, & xvii, xviii, & xxv, xxvii, xxviii, xxix, & xxxiii, xxxvi, & xlii, xliv, xlv, & li, lii, liii, & lxiii, lxviii, lxix, lxx, & lxxxiii.

(u) Ib. Can. xv. p. 10.

(w) Ib. Can. xxxi. p. 19.

(x) Ib. Can. xxxii. p. 21.

(y) Ib. Can. xxxix. p. 27.

(z) Ib. Can. xli. p. 28.

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ed the original of theſe Orders, whoſe Foundations were laid by God in the Old Teſtament, agreed to by our Saviour, and inſtituted by his Apoſtles in the New; and the next three Centuries continued the uſage in times of Perſecution, when the Biſhops were all Saints or Martyrs, and could have no reaſon to alter an Apoſtolical Inſtitution, nor any ends of Ambition or Covetouſneſs to tempt them to ſet up any Innovation. So that we conclude, thus far there were three Sacred Orders in the Church. Our Adverſaries confeſſion of this, makes all further proof of the number and diſtinction unneceſſary, and we may be aſſured, that what was done in thoſe Pure and Primitive Ages was right; ſo that we will only add a few Obſervations about the Biſhops ſuperiority over Prieſts and Deacons, and ſo end this Section. In the Council of *Alexandria*, *An.* 339. it appeared that one *Colluthus*, who was but a Presbyter, had ordained *Iſchyras* and others to the ſame Degree, but that Council degraded him and the reſt, and reduced them to the degree of Laicks, for want of Epiſcopal Ordination (*a*); which probably gave occaſion to the Council of *Antioch*, *An.* 341. to forbid *any but a Biſhop to ordain a Presbyter or Deacon* (*b*). For it had been always taken for granted, that the Biſhop was of the firſt Order, and ſo to admit the other two: Hence *Optatus Milevitanus*, who flouriſhed *An.*

(*a*) Epiſt. Synod. ab Alexand. Binius, T. 1. p. 405.

(*b*) Conc. Antioch. can. 10. Bin. Tom. 1. p. 411.

An. 368. says of the times before his own, that even then the Church had *Deacons fixed in the third, and Presbyters in the second Degree, besides Bishops, who were the top and Princes of the rest* (*c*). So *Sidonius* stiles *Euphronius a Priest of the second Order*: before he was made a Bishop (*d*); yea before him St. *Hierom* reckons Presbyters the second Order (*e*). And the *Gallican Ritual* calls them — *an Order next following the Bishops — of the second Dignity*; affirming that *the Apostles filled the world with this second sort of Preachers — and they there pray at the Ordaining a Presbyter, that he may obtain the gift of a second merit* (*f*). More of which testimonies may be seen in a late learned Author of our own (*g*). To conclude, it was so well known that a Bishop was a superior order to a Presbyter, that it was deemed Sacrilege by the Fourth General Council to thrust a Bishop down from the first to the second Degree (*h*). So that however persecution and dire necessity may perhaps excuse some late Churches, for being forced to mix the two first Orders, and to have only Priests and Deacons: Yet we, who have a prescription of above 1600 years for us,

(*c*) Optat. Milev. lib. 1. p. 39.

(*d*) Sidon. Apol. l. 4. ep. 25. p. 106.

(*e*) Hieron. in 1 ep. *Tim.* cap. iii.

(*f*) Ordin. Pres. in Litur. Gallic. vet. ap. Mabil. l. 3. p. 306.

(*g*) Vid. Dod. Dissert. Cypr. 6. §. 12.

(*h*) Ἐπίσκοπον εἰς πρεσβυτέρου κατάγειν βάθμον ἱεροσυλία ἐστίν. Concil. Chalc. Act. 4. Bin. p. 427.

us, even from the Apoſtles time, have the right of our ſide, and muſt never depart therefrom. I have no time to enlarge upon this Subject, which hath been ſo fully and learnedly diſcuſſed by divers excellent Writers, that I hope the Controverſie is at an end; wherefore I ſhall refer the Reader for his further ſatisfaction (if it be deſired) to the Authors here cited (*i*), which are abundantly ſufficient.

(*i*) *Bilſon of Church Govern.* c. 2.——And. Opuſc. reſp. ad Ep. Molin.——Hammond. Differt. de jure Div. Epiſcop. —— *Biſh. Tay. Div. Inſtit. of Epiſc.*—— Spalat. de R. P. Eccleſ. l. 2. c. 3.

§. 3. Which Offices were evermore had in ſuch reverent Eſtimation.

The Honour and Dignity of the Prieſthood is only mentioned here as a reaſon why ſo ſolemn an Admiſſion to it, and ſo extraordinary Qualifications in the Candidates for it are required. Yet it deſerves our particular conſideration, becauſe we live in an Age wherein not only Religion, with all holy times, places, and things, but with them the Perſons alſo that are conſecrated to God's ſervice, and have been honoured in all Nations and Ages of the World; are deſpiſed by the Separatiſts and Enthuſiaſts, as well as by the Atheiſtical and Prophane: So that I am obliged with St. *Paul to magnifie my Office* (*k*), and ſhew *it was evermore had in reverent eſteem by all wiſe and good men*: and to prove this I will begin with the firſt times.

(*k*) *Rom.* xi. 13.

Be-

Before the Law, the Priesthood originally was in the First-born, as not only the Ancient *Jews* (*l*), but also divers Christian Fathers and others do declare (*m*). And these were accounted the most honourable in every family; so that they were commonly Kings and Priests both, as appears by the Example of *Melchisedec* in Sacred Story (*n*), and by the testimony of Heathen Writers (*o*), as well as the evidence of Christian Authors (*p*). So that in those eldest times the dignity of the Priesthood was reputed very great, and only fit for the greatest Persons to exercise. And it is rationally believed, it was this right which *Esau* despised and sold (*q*), for which he was rejected by God, who confirmed this honour to *Jacob*: However it is certain, that before the Levites were chosen to officiate about holy things, the first-born were Priests, and such were those young men who were sent by *Moses* to offer Sacrifices before *Aaron*'s election (*r*). Yea God himself de-

(*l*) Ab. Ezr. *in Gen.* iv. 3.

(*m*) *See* Selden. *Hist. of Tithes* p. 5. *and review.* p. 451.

(*n*) *Gen.* xiv. 18.

(*o*) *Temporibus heroicis* — Στρατιᾶς ἦν ὁ δικάσης ὁ βασιλεὺς καὶ τῶν πρὸς τοὺς θεοὺς κύριος. Aristot. Polit. l. 3. c. 14. *Majorum hæc erat consuetudo, ut Rex esset etiam Sacerdos,* Serv. ad Virg. Æn. 3. p. 276.

(*p*) Τῷ πρωτοτόκῳ καὶ ἡ βασιλεία καὶ ἡ ἱερωσύνη καὶ τὸ παλαιαρχικὸν ἐχρεώστητο ἀξίωμα. Isid. Pelus. l. 2. ep. 47.

(*q*) *Gen.* xxv. 34.

(*r*) *Exod.* xxiv. 5. — *& misit primogenitos.* Cald. Par. & Vers. Arab. — *Ante erectum Tabernaculum* — *liturgia erat penes primogenitos.* Berefc. Rab.

clares he had taken the Levites to minister to him instead of the first-born (s), who therefore must have been the Priests of the Lord till then; and some observe *Reuben* regularly was to have this dignity, but was excluded by a notorious crime; so was *Simeon* the next Son also; and *Levi* (his Partner in destroying *Shechem*) had been deprived also, but only that Tribe expiated their Fathers fault by slaying the Idolaters, *Exod.* xxxii. 29. and so as the eldest Tribe duly qualified were chosen to this honour; for which *Dathan* and *Abiram*, the Reubenites, envyed them, and joyned in a Sedition against *Moses* on this occasion (t), which shews these Offices were then very highly accounted of, and God did intend they should remain great and honourable, both by the large and noble Revenues setled on them, which maintained them in the state of Princes under the Jewish Oeconomy (a). And by the Authority of judging all sorts of Causes; so that even the Levites sat on the Tribunals by Divine Command (w), and bore the highest Character among that People. As for the High-Priest, his Garments, his Palace, his place in the Sanhedrin and elsewhere, do all shew an extraordinary Grandeur and Authority

(s) *Numb.* iii. 12, & 45.

(t) *Numb.* xvi. 1.

(u) Ἐξ ὧν ἁπάντων ἐστὶ δῆλον ὅτι βασιλέως εἰς σεμνότητα καὶ τιμὴν περιάπτει τοῖς ἱερεῦσιν ὁ νόμος. Phil. de præm. sacerd. p. 832.

(w) *Deut.* xviii. 9. 2 *Chron.* xix. 8. — ἐπόπται πάντων καὶ δικασταὶ τῶν ἀμφισβητουμένων. Joseph. adv. Ap. l. 2.

rity was vested in him; and *Josephus* saith that *Moses* who was King in *Jeshurun* (x), (when he published God's having elected *Aaron* for High-Priest) declared, if it had been left to his choice, he would have named himself, and have accounted it a reward for all his labours for that People (y). We know that *Eli* was both High-Priest and the Supream Judge over *Israel*, so that both Offices were united in him (z): and in *Joshua*'s time *Eleazar*'s dignity was such, that he is generally named before *Joshua*, the Prince and Chief Magistrate of *Israel* (a). We see also that God was so tender of *Aaron*'s honour, that when he and *Miriam* were both in a fault, she was struck with Leprosie, and he spared (b), which Example *Solomon* also imitated, who only deprived *Abiathar* the High-Priest, but put *Joab* (his Partner in the same Treason, to death (c). To this purpose also we may note, that the Priests in Scripture are called *Gods* (d), and sometimes (as the Rabins tell us) *Angels* (e). For that Angel who *came up from* Gilgal *to* Bochim (they say) was *Phineas*

(x) *Deut.* xxxiii. 5.

(y) Joseph. Antiq. Jud. l. 3. c. 9. p. 179.

(z) 1 *Sam.* iv. 18.

(a) *Numb.* xxxii. 28. and xxxiv. 17. *Josh.* xvii. 4. and xxi. 1.

(b) *Ut discamus cavere ne Sacerdotes exosos reddamus*, Drus. in *Num.* xii. 1, 10.

(c) 1 *King.* ii. 26, 27.

(d) *Exod.* xxii. 28. RR. exempl. *de Sacerdotibus, & D. Paul. locum applicat Pontifici*, Act. xxiii. 5.

(e) Jud. ii. 1. *Hic erat Phineas*, Phesic. fol. 2.

the High-Prieſt, becauſe Angels properly *come down:* and not only in *Judea*, but in the adjacent Countries of *Egypt* and *Midian*, there was the ſame name for a Prince and a Prieſt, (which often cauſes a difference among Interpreters; but it's probable the perſons were both (*f*); the Prieſts alſo (as Princes then) were uſually called *Fathers* (*g*): So that no Titles were then too great for them which might expreſs veneration and reſpect. For it ſeems by *Joſephus*, that among the Jews, *to have right in miniſtring holy things was reckoned the higheſt kind of Nobility*; wherefore when he would ſet out his own extraction, he glories that he deſcended of a Sacerdotal Family (*h*). All this and much more (which I might add) proves the reverent eſtimation of theſe Orders among God's ancient People, and that by divine direction.

(*f*) כֹּהֵן *Deut.* xvii. 9. *Exod.* ii. 16. Chald. Par. *Principem Midian — ita Gen.* xli. 45.

(*g*) *Judg.* xvii. 10.

(*h*) Joſeph. Vita, Tom. 2. p. 661.

The ſame alſo we ſhall find (as if it were by univerſal conſent) was the Opinion and Practice of the Gentiles all over the World, to eſteem and give honour to their Prieſts, next to their Kings: Among the Egyptians *the King was either choſen out of the Prieſts, or was obliged to be of that Order before his election*, as divers ancient Authors do relate (*i*); and their leſſer Orders were plentifully ſupplied with variety of Meats and Wines at the publick

(*i*) Περὶ τὴν Αἴγυπτον οὐδ' ἔξεστι βασιλέα χωεὶς ἱερατικῆς ἄρχειν. Syneſ. de Prov. p. 93. ita Plat. de Repub. Plut. M. & Oſir.

publick Charge (*k*). The Persian Priests were their *Magi* who are described by *Porphyry*, *as the Divine Philosophers, and Servants of their God— a great and venerable Order of men* (*l*), who were highly respected by, and Privy-Councellors to that great Emperor (*m*). Yea one of the Persian Kings made it to be writ on his Monument (as one of his greatest Titles) that he had been *Master of the Magi*: For (as *Strabo* tells us) *they by excelling others in Wisdom of old time, got themselves dominion and honour* (*n*). The Indians likewise so revered their Brachmans, or Priests, as to exempt them from all legal penalties and tribute, and both Prince and People applied to them for their Prayers and Advice in all difficulties (*o*). The Priest of *Hercules* at *Tyre*, wore a Mitre and a Purple Robe, and was next in dignity to the King, as *Alex. ab Alexandro* hath recorded (*p*), and the same Author there hath collected divers instances of the same veneration given to, and like ensigns of honour used by, the Priests of several other

(*k*) Herodot. Euterp. l. 2. p. 104.

(*l*) Οἱ περὶ τὸ θεῖον σοφοὶ καὶ τούτου θεράποντες — μέγα καὶ σεβάσιμον γένος τοῦτο. Porph. de abst. l. 4. §. 16.

(*m*) Id. ibid.

(*n*) *Sacerdotes Ægyptios, Chaldæos & Magos aliqua sapientia cæteris excellentes, principatum, & honorem apud majores nostros comparasse*, Strabo. Geogr. l. 1. p. 18.

(*o*) Porphyr. de abstin. l. 4. §. 17. p. 168, 169.

(*p*) *In Tyro Herculis Sacerdos cum infula & purpura procedit, & post Regem secunda dignitate fungitur*, Alex. ab Alex. Gen. Dier. l. 2. c. 8. p. 66. *a. b.*

Nations. So that *Clem.* of *Alexandr.* had reaſon to ſay, *That even down to his time among the moſt rational of the Barbarous Nations, the race of Prieſts is kept up as a ſecurity to the Kingdom* (q). And truly in thoſe Ages there were not many more barbarous than the Northern People, even our Anceſtors the *Britains*, *Galls* and ancient *Germans*, whoſe Prieſts were called *Druids* or *Druidren* (which our Saxons write *Dritchten*) that is *Lords*, as *Lipſius* gives us the Etymology (r), to whom theſe People paid the higheſt honour and reſpect, as *Diodorus Siculus* reports (s). And *Cæſar* (who knew them very well) ſaith, *there were two Orders of Nobility only among the ancient* Gauls, *firſt the* Druids, *and then the Knights* —— *the former being among them in great eſteem, judging all publick and private Cauſes* —— *diſtributing alſo rewards and puniſhments*, —— and over them was one chief *Druid*, who had the ſupream Authority, but all of them were exempted from War and Tribute, and enjoyed an univerſal immunity (t); which character of them is confirmed by *Tacitus* (u), *Pomponius Mela* (w), and other Authors. As for

(q) Ἔτι γὰρ νῦν παρὰ τοῖς λογιωτάτοις τῶν βαρβάρων σώζεσθαι τὸ ἱερατικὸν γένος εἰς βασιλείαν περιγόντων. Clem. Al. ap. Cauſab. not. in Suet. p. 167.

(r) Lipſ. Cent. 3. ad Belg. Ep. 44.

(s) *Quos eximio honore dignantur.* Diod. Sicul. l. 5. c. 9.

(t) —— *magnoq; ii ſunt apud eos honore* — *fere de omnibus controverſiis conſtituunt* —— *præeſt unus qui ſummam inter eos habet auctoritatem, &c.* Cæſar. Bel. Gal. l. 6. p. 225, 226. (u) Tacit. *de moribus*, Germ c. 7. p. 607, &c. (w) Pomp. Mela l. 3. c. 2.

for *Strabo*, he seems to have hinted at *Vossius* his derivation of *Druids* from *Dru*, that is (as we write it) True (*x*), or Faithful Men; hence he says *All account them the most just, so that both publick and private judgments are trusted with them, and they also determine matters of War; and if they forbid a Battel already begun, they immediately desist* (*y*). The same Author also affirms, that the *Getæ* (another of these Northern People) *had a Priest who was an associate with the King in Governing, and had a title of Divinity* (*z*); and a later Writer mentions two other Nations of this Clime, *who honoured their Chief Priest no less than their King* (*a*). So that the honours now annexed to these Sacred Orders in these Northern and Western parts of the World (*b*), did not owe their beginning to Christianity, but were annexed originally to such as were Priests from Pagan times, as far as any memory remains, and Christian Princes did not begin, but continue their Dignity and Authority: And particularly their freedom from Taxes was a Privilege enjoyed not only by the *Druids*, but by the Egyptian Priests (*c*), by those

(*x*) Vossius de idolol. l 1. c. 35.

(*y*) *Justissimi autem omnium opinione, ideo & privata & publica judicia eorum fidei mandantur, &c.* Strab. Geogr. l. 4. p. 137.

(*z*) Id. ibid. l. 7. p. 208.

(*a*) *Flaminem suum non minus quam regem venerantur*, Helmold. de Rug. & Sclav.

(*b*) *See the Bishop's right to vote in Capital Causes*, chap. 4.

(*c*) Gen xlvii. 26. Joseph. Antiq. l. 2. c. 4.

(d) Ὅτι συνελεῖ τὸ τοῖς ἄλλοις. Porphyr. de abſt. l. 4. §. 17.

thoſe of *India* (*d*) and *Perſia*, for the cuſtom of his own Country moved *Artaxerxes* to exempt the Jewiſh Prieſts, Levites, *&c.* from all Toll and Tribute (*e*); who were alſo to enjoy the like Privilege by a Special Order of *Julian* the Apoſtate, that they might be freer to pray for his proſperity (*f*). But of this more hereafter: I ſhould tire my Reader and my ſelf if I ſhould enlarge upon the honours and dignity of Prieſts among the more cultivated Greeks and Romans, who had an incredible number of them; many belonging to every one of their (almoſt innumerable) Gods, and yet none of them wanting either maintenance or reſpect. So that I ſhall only briefly inſtance in ſome of the principal among theſe. Among the Greeks it was a ſpecial honour, to make ſome very great and very eminent men Prieſts with the Title of the *Chief of that Province*, where they were created Preſidents of the Sacrifices: ſuch were thoſe *Aſiarchæ* in the *Acts* (*g*), which we tranſlate *the Chief of* Aſia, That is, the Chief Prieſts who held the Higheſt Dignity in the leſſer *Aſia*, and ſuch were the *Helladarchæ* in *Greece*, *Bithynarchæ* and *Galatarchæ* in *Bithynia* and *Galatia*, as a late learned Writer hath fully made out (*h*).

(e) *Ezra* vii. 22. *vide quæ Joſephus notat de Ocho Tyranno*, Joſeph. ant. l. 11. c. 7.

(f) Julian. Epiſt. 25, p. 153.

(g) *Act.* xix. 31. *Quidam de principibus Aſiæ*, Vulg. Alii vert. *de primoribus Aſiæ.*

out (*b*). The Priest of *Venus* was also King of *Cyprus* (*i*), and the Honour and Revenue annexed to it was so considerable, that *Cato* offered King *Ptolemy* (if he would yield up his Arms) to procure him chosen Priest of the Goddess at *Paphos, and then he should want neither Riches nor Honour* (*k*). Among the Romans there were very many Colleges of Priests, to whom the highest respect was paid, and by whom divers of the Principal Offices of State also were managed: but these are so well known, that a few observations will suffice. The greatest Men as *Q. Fab. Maximus* (*l*), and the famous *Cicero* (*m*) were Augurs at *Rome*, and they had this privilege, that till they died they could not by any Crime forfeit their place (*n*), and with it they might hold the Consulship, or any other Præfecture; and therefore the Sons of the Nobility were sent to *Tuscany* to be fitted for this Office (*o*). *Numa* the Second King of *Rome*, executed the place of Chief *Flamin* (*p*), of which there were three Orders, and the first, *viz.* the Flamin of *Jupiter*,

(*b*) Prid. Marmor. Oxon. p. 28. & not. ejus, p. 95.

(*i*) Ἐγένετο δὲ βασιλεὺς τῶν Κυπρίων χειροδὶς τῆς Κυπρίας Ἀφροδίτης. Scholiast. in Pindar. Pyth. Od. 2.

(*k*) Ὡς ὅτε χρημάτων ὅτε τιμῆς ἐνδεὴς βιωσόμενον. Plutar. in vita Catonis.

(*l*) Plin. Hist. lib. 7. cap. 43.

(*m*) Cicero, Orat. 2. Phil.

(*n*) Plutar. Quæstion. Rom. Prob. 99.

(*o*) Cicer. de divinat. l. 1. & Valer. Max. l. 1. c. 1.

(*p*) Liv. Hist. l. 1.

ter, had ſingular privileges, and could deliver Criminals who kneeled to him (*q*), and was excuſed from taking an Oath (*r*), and to omit many other particulars, The *Pontifex maximus* bore the Title of *King of Sacred things, and was next to the King in dignity, living at home, and going abroad in the ſtate of a Prince; for he was reputed Supream Arbiter both of divine and humane Affairs* (*s*). So that the Conſuls of old ſought this high Dignity: And the Emperors afterwards from *Auguſtus* his time (not daring to truſt ſo large an Authority in any other hand) always were ſolemnly admitted High-Prieſts, till *Gratian*'s time (*t*), who refuſed it out of Conſcience as a Pagan Office: By all which it is moſt apparent, that all Nations (who owned any God, or had any ſort of Religion) unanimouſly agreed to uſe his Prieſts and immediate Servants with all poſſible honour and reſpect.

(*q*) Aulus Gellius, l. 5. c. 15. & Ritterſhuſ. de Jure aſyli, c. 2.

(*r*) Aul. Gell. ibid.

(*s*) *Pontifex maximus — judex atque arbiter habetur rerum divinarum humanarumque*, Ver. Flaccus Verbo *Ordo*, p. 144.

(*t*) Sueton. vit. Auguſt. c. 31. p. 167. & not. Cauſab. ibid. item Al. ab Alex. gen. dier. l. 2. c. 8.

But ſince the Preface ſpeaks only of the Miniſters of the Chriſtian Church, it is more to our purpoſe to enquire what eſteem is due to them, and what honours have been conferred on them; and doubtleſs as their Office is more excellent, and their Adminiſtrations more ſublime, than thoſe of any other Religion;

gion; so their dignity is not, and their esteem should not be less: Wherefore we will enquire what light we have from Scripture, and what evidence from Antiquity in this matter: When our Lord sent forth his newly ordained Apostles to preach, he declares, that such as despised them, despised both him and his heavenly Father, and that he would take all the respect and favour shewed to them, as if it were to himself (*u*); and St *Paul* strictly charges that none presume to despise his lately constituted Bishops (*w*), and Orders that the Presbyters who were diligent in preaching should have double honour (*x*); he enjoyns the People over whom they are set, to esteem them very highly in love for their work sake (*y*): and when he sent *Epaphroditus* the Bishop of *Philippi* to his See, he commands the Christians, to have a great honour for him, and such as he was (*z*); for there is an high Authority lodged in the Episcopal Order, who are not only to teach, but *to command* (*a*), and rebuke with all Authority (*b*). And the People were not only to *obey*

(*u*) *Matt.* x. 40, 41. *Luc.* x. 16.
Piissimus Dominus communem sibi cum servis suis & honorem simul & contumeliam facit, Salv. de gub. l. 8.

(*w*) 1 *Tim.* iv. 12. *Titus* ii. 15.

(*x*) 1 *Tim.* v. 17.

(*y*) 1 *Thess.* v. 12. Ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ.

(*z*) *Philip.* ii. 29. Καὶ τούτους ἐντίμους ἔχετε.

(*a*) 1 *Tim.* iv. 11.

(*b*) *Titus* ii. 15.

their

their commands, but to ſubmit alſo to their puniſhments (*c*). Which clear places of Holy Writ do confer on them a power to Govern, and a right to be Honoured by their Flock: Hence the Apoſtles, though very humble, did not even in their perſecuted eſtate refuſe all expreſſions of honour, for *Cornelius* fell down at St. *Peter's* feet, ſo did the Jaylor before *Paul* and *Silas*; and the Governor of *Melita honoured* St. *Paul* with many honours (*d*). But beſides theſe precepts and practices the very Names and Titles given to thoſe in theſe Sacred Orders in the Scripture do imply, that the Holy Ghoſt deſigned them to a very Honourable Employment: The name Apoſtle imports a Meſſenger, ſent with Authority to act in his Maſters name; and therefore the Emperor's Præfects are the Πεμπόμενοι (*e*); and the Judges in *France* of old were ſtiled *Miſſi Dominici* (*f*): Yea the Chief Officer under the Jewiſh Patriarch was called his Apoſtle (*g*): and 'tis plain our Lord intended his Apoſtles ſhould have Chief Authority in his Church, becauſe he promiſed them twelve Thrones and power to judge all Chriſtians, that is, the true Iſraelites (*h*). Their

(*c*) *Hebr.* xiii. 17. Περὶ ἐπισκόπων λόγος. Theoph. in loc.

(*d*) *Acts* x. 25. & xvi. 29. & xxviii. 10.

(*e*) 1 *Pet.* ii. 14.

(*f*) Capitular. reg. Franc. Tom. 1. p. 198. & alibi.

(*g*) Cod. Theod. tit. de Judæis, l. 16. Tit. 8. LL. 14.

(*h*) *Matt.* xix. 28.

Their Succeſſors who were fixed in the Churches they had planted, are called Biſhops, which is a name importing Overſight and Rule; for *Eleazar* who was Son to the High-Prieſt, and a Chief over the Rulers of the Levites, is called a Biſhop by the Greek Interpreters, and elſewhere a Prince of the Rulers (*i*), and in the ſenſe of a Governor; that word is elſewhere uſed by them in the Old Teſtament (*k*). In the New Teſtament the place of an Apoſtle is called *a Biſhoprick* (*l*), and our Saviour is ſtiled *the Biſhop of our Souls* (*m*). At *Athens* this name was given to the Judges (*n*). At *Rome* the High-Prieſt was ſometimes named *the Biſhop of the holy Virgins* (*o*), which perhaps might occaſion *Heſychius* to explain it by the word *King* (*p*). So that every where it hath been reputed a Name importing Dignity and Rule: So doth the Title of Ἡγούμενοι (which St. *Paul* gives to Biſhops (*q*), ſignifie commonly chief Governors (*r*); as doth alſo that other of Preſidents, which is applied

(*i*) *Numb.* iv. 16. Ἐπίσκοπος Ἐλεάζαρ qui cap. iii. 32. dicitur ἄρχων τῶν ἀρχόντων.

(*k*) *Nehem.* xi. 9, 14. *Iſai.* lx. 17.

(*l*) *Act.* i. 20.

(*m*) 1 *Pet.* ii. 25.

(*n*) Ariſtid. orat. de concur. ad Aſ. civ.

(*o*) Τῶν παρθένων ἱερῶν ἐπίσκοπος. Plut. vit. Numæ.

(*p*) Ἐπίσκοπος βασιλεύς. Heſych. p. 364.

(*q*) *Heb.* xiii. 7.

(*r*) *Matt.* ii. 6. & *Act.* vii. 10.

to

to Biſhops by very ancient Chriſtian Writers (s). I ſhall only add, that they alſo have the name of *Angels*, as ſome Fathers expound that of the Apoſtle *of Womens wearing a Covering becauſe of the Angels* (t); and as all of them generally interpret that of the *Revelations*, where *the Angels* are the Biſhops of the ſeven Churches of *Aſia* (u); a Title ſometimes given to the Jewiſh High-Prieſt, as we noted before. The name Presbyter (which ſome will have originally belonging to the firſt, but afterward commonly given to the ſecond Order of the Clergy) denotes alſo Authority and Rule, and ſeems to confirm the old uſage of the eldeſt Sons governing all the Family (w), a cuſtom retained in *Arabia* till *Strabo*'s time (x). The Ancients in *Homer* are put for *the moſt Honourable*, as *Euſtathius* notes (y). And it is not only in the Old Teſtament, that a Preſbyter or Elder, ſignifies a Ruler, and one in Authority (z); But in all Languages ſome word of

(s) Πρεσβύτερος. Juſt. Mart. Apol. 2. p. 97. Dionyſ. Cor. ap. Euſeb. l. 6. c. 23.

(t) *Sacerdotes & Miniſtros altaris intelligi*, Prim. in loc. ita Ambroſ. & Euch. in 1 *Cor.* xi. 10.

(u) *Revel.* ii. 1. Epiph. l. 1. T. 2. *Panarii, & alii paſſim.*

(w) Ὁ πρεσβύτερος ἀεὶ τῶν ἡγεμονίαν ἔχει καὶ τότε πάντες πείθονται. Diod. Sic. l. 2.

(x) Τῶν συγγενῶν καὶ ὁ πρεσβύτατος. Strab. Geog. l. 16. p. 530.

(y) Γέροντας τοὺς ἐπιφανεῖς λέγεσθαι. Not. Euſtat. ad Hom. Iliad. 2.

(z) *Numb.* xi. 16. & xxii. 7. *Joſh.* xxiv. 31. & alibi.

of like signification is used for men in some Office or Honourable Post, as *Senators* in Latin, *Seigneur* in French, *Signore* in Italian, *Senior* in Spanish, and our Saxon Ealdorman, are all Titles of Honour(*a*); and so was Presbyter originally intended, for the Verb from which it comes signifies to Rule (*b*), and it is used for a Superior: Of which the word Priest (which we commonly use) is only a barbarous contraction, but can by no means be supposed (as some profanely apply it in their discourse) to be any name of diminution, or contempt. There remains only the Title of Deacon, now restrained to the lowest of these three Orders, but it must be reckoned honourable in it self, because it is applied to the chief Civil Magistrate, in respect to his being subordinate to God (*c*), to Bishops, to the Apostles, and to Christ himself (*d*); and though I would not infer from that use of the Name (as a late Author doth) that this Order was not in the Apostles time (*e*): yet I may justly note, that no dishonour can be cast upon our Deacons or Ministers from this appellation that will not reflect upon Magistrates, and our Lord also: To which I may add Mr.

(*a*) Vide Seld. Syned. l. 1. c. 14. p. 335. *Skinners Dictionary* voce Signior, & alibi.

(*b*) Πρεσβύτερον — ἄρχειν· πρεσβύτης, μείζων. Hesch. p. 784.

(*c*) *Rom.* xiii. 4. Gr. Θεοῦ διάκονος.

(*d*) *Rom.* xv. 8. 2 *Cor.* vi. 4. *Colos.* iv.

(*e*) *Preface to the History of the Regalia.* p. 14.

Mr. *Mede*'s obſervation, *that 'tis not ſaid they are Miniſters of the people, but of God and of Chriſt* (*f*). Wherefore all the names of theſe Sacred Orders in Scripture are honourable, and ſo are alſo the Offices ſignified by them, and this may ſuffice for the inſpired Books.

(*f*) *See Medes Diatrib. on* 1 Cor. iv. 1.

As to the Opinion and Practice of the Chriſtians afterwards, they could not but value the Prieſthood at an high rate, ſince they reckoned it ſo neceſſary to Religion, *that there could be no Church where there were no Prieſts* (*g*). And the famous *Juſtinian* hath recorded it in his Laws, *That the Kingdom and the Prieſthood are the greateſt gifts that the Divine Goodneſs hath given unto men* (*h*): but to go back to the earlieſt times, *Epiphanius* cites ancient Authors affirming, *That St.* James *Biſhop of* Jeruſalem (*after the manner of the Jewiſh High-Prieſt* (*i*) *wore a golden Plate as a Diadem on his Head, in token of his Royal Prieſtood* (*k*). The like Ornament, as *Polycrates* Biſhop of *Epheſus* reports, was uſed by St. *John* (*l*). And *Baronius* gives inſtances of the ſame

(*g*) *Eccleſia non eſt quòd non habet Sacerdotes.* Hier. adv. Lucif. c. 8. ita Theod. & Valent. l. 20. in append. ad Cod. Theodoſ.

(*h*) Μέγιστα τῶν ἐν ἀνθρώποις ὄντι δῶρα Θεὸς ἱερωσύνη τε καὶ βασιλεία. Juſtin. præf. ad Auth. coll. 1. Tit. 6. p. 11.

(*i*) *Exod.* xxviii. 36.

(*k*) Epiphan. Panar. l. 1. T. 1. hær. 29. & l. 3. T. 2. hær. 78.

(*l*) Euſeb. Hiſt. l. 5. c. 23. p. 141.

same thing used by Primitive Bishops, who could not be supposed to do it out of Pride, but to express the dignity of their Order (*m*), which in times of persecution, when it had no outward lustre nor secular support, was honoured by the faithful; and those holy Bishops were revered as the representatives of God and Christ Jesus. Yea St. *Ignatius*, an humble Bishop and an eminent Martyr, requires Christians *to obey their Bishop as Christ did his Father*, to observe and reverence the Presbyters as the Apostles of Christ, and to respect the Deacons as the Ordinance of God (*n*); which is no more than our Saviour and St. *Paul* had intimated before (*o*). And so it was no new Doctrine of his: It were endless to give instances of the strict observance of these Precepts by the devout Converts of that Age, so that one or two may suffice: The blessed Martyr St. *Polycarp* was so highly honoured by the people of *Smyrna* where he was Bishop, that until the day of his Martyrdom he had never pulled off his own shooes, every one striving who should do that office for him (*p*); and those of *Antioch* kissed the Hands and embraced the Feet of *Meletius* their Bishop (*q*). The old and famous St *Anthony* the Hermit, who lived in

(*m*) Baron. Annal. An. 34. p. 240.

(*n*) Vid. loc. citat. à D.H. Ham. dissert. 2. c. 25.

(*o*) *Luk.* x. 16. & 1 *Thes.* iv. 8.

(*p*) Euseb. Hist. l. 4. c. 15. p. 97.

(*q*) Chrysost. de S. Melet. Antioch. T. 5. p. 519.

the times of Persecution, though he wrought Miracles, yet being not in Orders, *he used to bow his Head, and humbly receive the Benediction of Bishops and Priests; nor would he pray, if but a Deacon were present, but made him go before him in the Office* (r). And this Custom of bowing to beg the blessing of the Clergy, and other very holy Men, was so usual among Christians, that the very Gentiles did it to St. *Anthonys*'s Scholar, St. *Hilarion*, as St. *Hierom* in his life reports (s); and the usage continued for many Ages, both in the Eastern and Western Church, to kiss the Clergies hands, and kneeling to receive their blessing (t). But I proceed, and shall add, that when *Constantine* became a Christian he was exemplary for honouring the Clergy; for comming to the Council of *Nice*, and seeing the Bishops rise to receive him, he would not sit down in that venerable Assembly till the Fathers desired him (u), and when the Council was ended, He feasted them all in his Palace, making divers of them sit at his own Table (w). In after times St. *Martin* was placed next to the Emperor *Maximus*, and his Presbyter sat between the Emperors Uncle and Brother, at a Feast where many Nobles were present (x). And it was believed

(r) Athanas. in Vit. D. Ant. Tom. 5. p. 508.

(s) Vit. S. Hilarion. apud Hieron. Tom. 1. p. 329.

(t) Vid. Haberti observ. in Pontifical. Græc. Obs. 7. p. 139.

(u) Οὐ πρότερον ἢ τὸς ἐπισκόπους ἐπινεῦσαν ἐκάθιζε. Eusеb. in Vit. l. 3. cap. 10. p. 363.

(w) Id. ibid. c. 14. p. 364.

(x) Sulpic. Sever. vit. D. Martini §. 23. p. 466.

believed a Judgment of God fell upon *Valentinian* the elder, for not rising to that Bishop when he came to him *(y)*.

I might also note, that if Bishops sollicited Princes for the pardon of Criminals, or on other occasions of Charity, they used not to deny them: And St. *Martin* is said *rather to command it than intreat in such cases (z)*. But I shall rather observe, that before there were Christian Magistrates, the Apostles put the power of judging all causes among beleivers into the Governors of the Church *(a)*, who exercised this Power during the times of Persecution *(b)*. But when the Emperors became Christian, the Bishops were by Law made Judges of all Spiritual Matters, and of all Causes among their own Clergy *(c)*; so that there lay no appeal from them, and their Sentence was to be more binding than that of the secular Judges as *Constantine* decreed. And besides, the Laity out of the esteem they had for this Order, did so often choose them Arbitrators, that divers good Bishops complained of it as a very great Burden; yet for making Peace they submitted to it, and the Laws confirmed

(y) Idem in Dialogo §. 6. p. 537.

(z) *Et si pro aliquibus supplicandum regi fuit, imperavit potius quam rogavit.* Sulpic. Sever. vit. § 23. p. 465.

(a) 1 *Cor.* vi. 1. and 1 *Tim.* v. 19, 20.

(b) — *Nam & judicatur magno cum pondere, &c.* Tertul. Apol. cap. 39.

(c) Sozom. Histor. Eccles. l. 1. cap. 9. p. 206.

firmed their deciſions (d). I might further obſerve, that Biſhops were very often ſent on Embaſſies, eſpecially in order to make Peace: Thus *Maruthus* a Biſhop in *Meſopotamia* was ſent Embaſſador to the *Perſian* King (e). St. *Ambroſe* was twice ſent on Embaſſies from the Emperor to *Maximus* (f), and *Epiphanius* Biſhop of *Pavy* was twice Embaſſador between the *Gothic* Princes and the Emperors, and was both times ſucceſful in making Peace (g). I will conclude what peculiarly belongs to the firſt Order, by noting the Honourable Titles given to the Biſhops; and firſt they were generally called *Fathers* (h). And the Emperors writing to them, or ſpeaking of them give them the Title of *your Holineſs* (i), *moſt Bleſſed and moſt Religious* (k), *moſt Venerable*, or *moſt Reverend* (l), *moſt beloved of God* (m), with many ſuch like Expreſſions, ſome of which were uſed to the Emperors themſelves: And though the Greek Church be now in miſerable Poverty and Slavery, yet the Chriſtians there, call even ordinary Prieſts, Fathers,

(d) Poſidon. de vit. Auguſt. cap. 19. vid. Cod. Juſt. l. 1. Tit. 14. de Epiſc. aud. p. 25.

(e) Socrat. Hiſt. lib. c. 8. p. 736.

(f) Baron. An. 381. & An. 387.

(g) Idem Baron. Anno 471. & 474.

(h) *Eccleſia patres ipſos appellat.* Aug. in Pſal. 45. Conſt. Apoſtol. l. 2. c. 36.

(i) Cod. Juſtin. l. 1. Tit. 1. l. 7. p. 3.

(k) Ib. Tit. 2. l. 16. p. 8.

(l) Ib. Tit. 3. l. 25. p. 13.

(m) Ib. l. 42. pag. 17.

Fathers, and kiss their Hands, lifting them up to their Foreheads when they meet them, which among the Eastern People are marks of the highest respect *(n)*, and this mighty reverence to the Clergy, is one great means to preserve Religion among those poor oppressed people: To this we may add for these parts of the World what we find in the French Capitulars, and our own Ancient Laws relating to this Subject: In the former, the Law requires *That all men by all means shall pay all honour to their Bishops and Priests (o)*, and another ordains, *That all shall be obedient to those of the lower, as well as the higher Orders, as to the Embassadors of the most high God, whose Vice-gerents they are in the Church (p)*; and the penalty is no less than the loss of all places at, and banishment from the Court *(q)*. And by those Laws all injuries done to the Clergy are punished with a mulct thrice as great as for the like fault to a common Person *(r)*; and finally all Clerks are

(n) Neque enim Sacerdotes ordinarii debito fraudantur honore, quorum unusquisque — Παπᾶς — appellatur, nec ab ipsorum manibus osculandis iisque fronti apponendis — abstinetur, Smith de hodier. stat. Eccl. Græc. p. 61.

(o) Ut omnes omnino Episcopos & Presbyteros suos omni honore venerentur, Capit. Car. Mag. An. 802. c. 35. p. 373.

(p) Ut omnes suis Sacerdotibus tam majoris ordinis quam inferioris, à minimo usque ad maximum, ut summo Deo cujus vice in Ecclesia legatione funguntur, obedientes existant, Cap. An. 805. ibid. p. 437.

(q) Id. ibid. p. 440.

(r) Leg. Bavar. An. 630. p. 99. Capit. Lud. Pii An. 822. p. 627.

exempt from ſecular Tribunals (*s*). As for our own Nation, even the inferiour Clergy of old had ſo great a reſpect here, that *when any of them came to a Village, all the people received them joyfully as God's peculiar Servants, and when they met them, they ran to them, and bowing their Heads, earneſtly begged their bleſſing, and diligently liſtned to their directions* (*t*); *and they had a Privilege to ſave a Criminal from death, though he were condemned for Treaſon* (*u*). The Saxon Laws alſo made a Prieſt equal to a Thane or ſecular Lord, and then they had place accordingly (*w*); and by theſe Laws the people are bound at all times to defend and honour them as the Servants of God (*x*); and the offences which were done againſt any in holy Orders were eſteemed ſo great, as to deſerve a puniſhment equal to thoſe done to the Nobles (*y*); yea ſevenfold more than if they were done againſt an ordinary Layman (*z*). As to their Privileges, they were in thoſe days very many and ſo great, as ſuffi-

(*s*) Capit. Car. Mag. 17. p. 227. An. 789. & Cap. Lib. 8. c. 3. p. 941.

(*t*) Bedæ Hiſt. l. 3. c. 26. p. 240. Edit. Cantab.

(*u*) *Tantum enim apud Anglos ordini tribuitur ut Sacerdoti, vel de majeſtate damnato — vita conceditur,* Polyd. Verg. Hiſt. Hen. 7. p. 609.

(*w*) Leg. Æthelſt. An. 928. Spelm. T. 1. p. 406.

(*x*) Concil. Æn. An. 1009. ib. p. 523. Leg. Canut. An. 1032. p. 541.

(*y*) Leg. Æthelſt. c. 13. p. 406.

(*z*) Can. Egbert. An. 750. can. 61. p. 264.

ſufficiently ſhew the pious eſteem our Anceſtors had of them; I can only mention ſome few: As firſt, they were exempted from going to the Wars, or ſerving in perſon, or bearing of Arms *(a)*: As alſo from paying Tribute to maintain War, or otherwiſe *(b)*, a Privilege granted (as we ſhewed before, and an old Council obſerves) *(c)* to Pagan Prieſts, and much more due to thoſe of the Chriſtian Church, by whoſe Spiritual Arms our religious Anceſtors believed Victory and Peace obtained: And they were alſo exempted from being ſummoned before any ſecular Tribunals to be tried there *(d)*. And if they came as Evidence, their bare Teſtimony without an Oath was eſteemed ſufficient *(e)*. I might inſtance in many more, but theſe are abundant evidence that theſe Orders were of reverent eſteem in old Times; and though divers of theſe honours and immunities are now out of uſe, yet ſtill we ſee the Biſhops in *France* and *England* are reckoned Peers, and the Head of the firſt of the Three Eſtates, enjoying the higheſt Honours, Offices and Employments both in Church and State, having a Principal Place in Parliaments,

(*a*) *Sine expeditione*, Concil. Winton. An. 855. ib. p. 349. Vid. not. Baluz in 2 Tom. Capitular. p. 1132.

(*b*) Paſſim ap. Spelm. T. 1. p. 198, 231, & 517.

(*c*) *Sacrdotes Pagani à publicis actionibus exempti quanto magis hoc Chriſtianis debitum.* Concil. 4. Aurel. Can. 13.

(*d*) Leg. Hoel. An. 940. l. 32. p. 413. Leg. Edv. Conf. l. 5. p. 620. Tho. Walſing. An. 344. p. 155.

(*e*) Can. Egberr. Can 19. p. 260. Leg. Hoel. l. 9. p. 409.

Privy Council, and ſome other Courts, where they are ranked among the Prime Nobility, and have Titles, Privileges, Preheminencies and Authority ſuitable to the Charactar which they bear, not only here, but in moſt other Chriſtian Countries: As I could particularly prove, but that it is ſo well known to all that converſe in modern Hiſtory, or know the preſent ſtate of Europe, and of this their Native Country: For the inferior Orders, they freely ſubmit to the diminution of ſome of their ancient Honours and Immunities, which they deſire no further than may tend to the ſucceſs of their Miniſtry, the advantage of Religion, and the good of the State; and perhaps there never were more learned, pious and worthy Men of theſe Orders than in this Age, and theſe ſtill are very much reſpected and eſteemed by all wiſe and good Men (f), who generally honour the Function for Jeſus ſake, who inſtituted it for the good of Mankind in general, and the benefit of every man's ſoul: Nor are ſuch deſpiſed by any, but ſuch as are debauched in their Manners, or Atheiſtical or Factious in their Principles, whoſe commendation would be a diſgrace, and their ſcorn is really a great honour, ſhewing the party contemned to be very unlike the infamous contemner (as *Syneſius* noted of *Andronicus*, and *Padre Paolo* of the abuſes of the Pope) (g), who uſually cover their own Crimes by falſly accuſing others

(f) *Ea enim eſt jucunda laus quæ ab iis proficiſcitur qui ipſi in laude vixerunt.* Cicero.

(g) Vid. Epiſt. Syneſ. Ep. 94. p. 236. item Vit. Pad. Paul.

others (*b*). But as to those of the Clergy, who (as the Scripture expresses it) *make themselves vile, and the offering of the Lord contemptible* (*i*), I do not plead for them to enjoy the honours of an Office which they execute so ill; only 'tis unjust the whole Profession should suffer for the sake of a few, as *Arrianus* observes of the Philosophers (*k*) who have not that right, which all other ranks of men enjoy; for if a Carpenter build, or a Musician play badly, they say *these are no good Masters in these Arts*, so that they censure only the Man, but *condemn not the Profession*; but if a Philosopher then did (or a Priest now do evil) men censure all of that rank, and fall foul on the Character it *self*: Whereas, though in a great Body some will do despicable things; yet in general, the Clergy are as studious and painful, as exemplary and useful in their places, as charitable to the Poor and as serviceable to the Publick as any rank of men, and merit at least as great honour and esteem as their Predecessors did in any age since the Primitive: But if after all, they meet not with the like regards, I hope they will go on to do worthy and honourable Actions, and account themselves more happy to want the Honour they deserve, than if they enjoyed it without any personal desert (*l*), and how-

(*b*) *Ut crimina in silentium mittant sua vitam infamare conati sunt alienam.* De Donat. Opt. Miley. l. 4. p. 78.

(*i*) 1 *Sam.* iii. 13. & ii. 17.

(*k*) Arrian. in Epictet. l. 4. c. 8. p. 407.

(*l*) *Ea studiose sequutus sum, ex quibus vera gloria nasci possit, ipsam quidem gloriam per se nunquam putavi expetendam,* Cic. Cat. Epist. 5.

however it fare with their Perſons, their Order ever was, and always will be had in reverent eſteem, as long as God is owned and Religion profeſſed among us, for we muſt renounce and deſpiſe Heaven and theſe Miniſters thereof both together.

§. 4. **That no Man might preſume to execute any of them, except he were firſt called, tryed and examined, and known to have ſuch Qualities as are requiſite for the ſame.** Since the Dignity is ſo great, and the Offices ſo honourable, 'tis fit the entrance ſhould be well guarded, leaſt they ſhould be profaned by Arbitrary or Promiſcuous intruſions: St. *Paul* hath told us: *That no Man takes this Honour to himſelf, except he be called of God as was* Aaron *(m)*. He (being the great Maſter of his Houſe, the Church) muſt appoint his own Officers, *for none goes into a well governed Family, and ſays, I will be Steward here (n)*; it was the Sin of *Jeroboam*, and the ruin of his Houſe, to admit every one that would to be one of his Prieſts *(o)*. And the falſe Prophets are called in the Hebrew, *The ſelf-made Prophets (p)*. A name very well agreeing to the Teachers of our modern Sectaries, who without any proof of a Divine Call, or any previous Trial and Examination, preſume to

(m) *Hebr.* v. 4.

(n) Vide Arrian. in Epict. l. 3. c. 22. p. 308.

(o) 1 Kings xiii. 33, 34. *Qui volebant offerebant munus ſuum.* Chal. Par.

(p) Ezek. xiii. 2. Hebr. מהתנבא *à ſeipſo factus propheta.*

to execute some of these Offices, to the danger of their own and their hearers Souls: But in our and all regular Churches, there is and ought to be a solemn scrutiny into the qualifications of the Candidates before their Admission. Such an enquiry was made before the admitting a Jewish Priest, and not only Corporal Blemishes *(q)*, but divers other defects were impediments to his Consecration *(r)*, so that while the Priesthood was tied to one Family, some were kept out as unqualified. Yea, the Heathens were very nice in receiving Men into their ridiculous Orders: None could be consecrated a Priest to *Mithra*, who had not given proof of his Virtue, by going through divers degrees of Punishments *(s)*. *Nonnus* saith, *The Trials were* 80, *each more difficult than another (t)*: And though *Pythagoras* was recommended by *Polycrates* Prince of *Athens*, and *Amasis* King of *Egypt*, he could not be admitted into the Society of the Ægyptian Priests, until he had bore many hardships even to admiration *(u)*. *Tertullian* adds, that the Trials of *Mithra* were a kind of Martyrdom, and those being past they offered their Crowns to the God, and never used such Ornaments any more

(q) *Levit. xxi.* 17.

(r) Outram de Sacrif. cap. 6. p. 63, &c.

(s) Οὐκ ἂν ἦν εἰς αὐτὸν δυνήσαιτό τις τελεσθῆναι, εἰ μὴ διὰ τινῶν βαθμῶν παρελθὼν τῶν κολάσεων δείξῃ ἑαυτὸν ὅσιον καὶ ἀπαθῆ. Suid. voce Μιθρα

(t) Nonni Hist. Coll. c. 5.

(u) Porphyr. in vita Pythag. p. 82.

more (w). The Priests of *Venus* were first kept close and instructed in the Eleusinian rites, and called (Μύσαι,) then after a year or more they were made Supervisors (Ἐπόπται), and at last (Ἔφοροι) or Rulers of the holy rites: So that they had three Orders (x). We learn also from *Porphyry*, that the Samothæans, an elective Order of Indian Priests, were chosen with great care, and admitted by the chief Magistrate (y). 'Tis remarkable also, that *Julian* directs the Pagan High-Priest, to choose for Priests those who were the best, the most Religious and most Charitable in every City, whether they were Poor or Rich (z). The Druids who were Priests to our Heathen Ancestors, trained up their Disciples twenty years together in their Discipline, and then admitted them with a solemn Oath, (the Form of which is yet extant (a). And when their chief Priest died, a Successor was chosen by Merit only, and the Common suffrage (b). And *Suetonius* notes, That the Emperor

(w) Tertul. de coron. mil. cap. 15. p. 111.

(x) Οἱ Τὰ μυστήρια παραλαμβάνοντες λέγονται ἐν ἀρχῇ μὲν μύσαι, μετὰ δὲ ἐνιαυτὸν ἐπόπται, καὶ Ἔφοροι. Suidas.

Eleusinia hæresis diutius consignant quam initiant — cum epoptas ante quinquennium non instituunt. Tertull. adv. Valent.

(y) Porphyr. de abstin. l. 4. §. 17. p. 368.

(z) Τὰς — βελτίστας καὶ τὰς φιλοθεωτάτας, ἐπείτα φιλανθρωποτάτας, ἂν τε πένητες ὦσιν ἂν τε πλούσιοι. Julian frag. p. 556.

(a) Vertius Val. Antiochi ap. Seld. Præf. de Diis Syris.

(b) Cæsar de Bell. Gall. lib. 6. p.

Emperor *Claudius* would admit none into the Colleges of Priests, till they had first taken a solemn Oath *(c)*; which shews that all Mankind agreed to use great caution in the choosing and initiation of the Ministers about holy things: But our previous care relies on a better Foundation than this; for we have the command of God in Scripture, and the Laws and Practice of the Primitive Church for it. Our Lord no doubt chose his Apostles and lxx Disciples out of the very best of the Jews, or else he made them so, and because he knew their Hearts, there was no need of Testimonials or Examination: Yea, the Apostles and their immediate Successors had the Gift *of discerning Spirits (d)*; that is, *of knowing by Inspiration, who were fit for the Ministry*: So that they could foretel what proof they would make, and such were *the Prophecies that went before concerning* Timothy *(e)*. This also was the meaning of St. *Clement*'s saying, *The Apostles made Priests and Deacons of such as they had proved by the Spirit (f)*, and the same were such as St. *John* ordained in the lesser *Asia*, *Men that were marked out by the Spirit (g)*. But the Apo-

(c) *In cooptandis per Collegia sacerdotibus neminem nisi juratus nominavit.* Sueton. vit. Claud. c. 22.

(d) 1 *Cor* xii. 10. τυτέστι τὸ εἰδέναι τίς ὁ πνευματικός. Theophilac. in loc.

(e) 1 *Tim.* iii. 18. Vide Chrys. &c. in loc. apud Annot. Grotij ibid.

(f) Δοκιμάσαντες τῷ πνεύματι. Clem. Ep. ad Corinth. p. 96.

(g) τῶν ὑπὸ τοῦ πνεύματος σημαινομένων. Euseb. Hist. l. 3. c. 17. p. 67.

stles

ſtles foreſaw, that this temporary miraculous Gift would ceaſe, after the Church was ſetled, whereupon having fixed *Timothy* Biſhop at *Epheſus*, and *Titus* in *Creet*, who were to have a ſubordinate Clergy; he gives them Rules to direct them in examining and approving the Candidates for holy Orders (*h*), and charges them to Ordain none haſtily; that is, not till they had throughly tried them (*i*). And it is very obſervable, that no ſuch Rules are given in any of St. *Paul*'s Epiſtles written to whole Churches, only in theſe two, that are directed to two Superior Biſhops: Which is a demonſtration, that this Apoſtle intended not only the Ordination, but the Scrutiny and Approbation of all Eccleſiaſticks, ſhould be ſolely in the Biſhops power: Now theſe are Injunctions laid on theſe Governors of the Church by Divine Authority, which they are bound in Conſcience to obey; and how exactly every one of them was obſerved by the Primitive Biſhops, ſhall be ſhewed more particularly afterwards: It is ſufficient here only in general to obſerve, that the ancient Council of *Sardis* Decrees.——*The Candidates ſhall be examined with all exactneſs and care,——and each of them muſt ſtay no little time in the inferior, before they are admitted to the ſuperior Orders,——ſince neither Prudence nor Piety allows that Men ſhall enter into theſe Orders raſhly, or ſuddenly,——*

(*h*) 1 *Tim.* iii. 1. &c. *Titus* i. 6. & 11. 2.

(*i*) 1 *Tim.* v. 22. *i.e.* Μὴ ἐκ πρώτης δοκιμασίας, μηδὲ ἐκ τείτης· ἀλλὰ πολλάκις ἐξετάσας καὶ ἀκριβῶς. Ita Theophil. in loc.

denly,——and the Blessed Apostle, the Doctor of the Gentiles forbids the making hasty Ordinations (k). And before this the first General Council of *Nice* declares, *that a time and a trial is necessary to all before they can be made Clergy-men (l).* As to our Church, we not only enquire after their inward Calling, but try and examine their Qualifications before that (which may be counterfeited as being secret) is allowed, and if the same care were taken to enquire into the fitness of all that are put into secular Offices of Trust and Power, as there is into the Candidates for sacred Orders, the Publick would be much better served, for the Ecclesiasticks must bring Testimonials, and pass one if not two Scrutinies before they can be accepted: of which more hereafter.

(k) κωλύσας ταχείας χειροτονίας γίνεσθαι τὰς καταστάσεις. Conc Sard. Can. 10. Bever. T. 1. p. 496.

(l) Concil. Nicæn. 1. Can. 2. Bev. T. 1. p. 60. & Can. 9. ibid. p. 70.

§. 5. **And also by Publick Prayer, with imposition of Hands were approved, and admitted thereto by lawful Authority.** It would make intolerable confusion in all Professions, if every Man who judged himself qualified for an Eminent Station, might thrust himself into it, till he were solemnly admitted by lawful Authority: For every Man thinks well of himself, and at this rate every conceited Soldier would be a Captain, and every Opinionative Lawyer a Judge; wherefore there are two things here required.

1st, That

1ſt, That the Clergy ſhall be ſolemnly admitted by Prayer and Impoſition of Hands. *2ly*, That they ſhall be admitted by lawful Authority, which will give me occaſion to diſcourſe in general. Firſt, Of their ſolemn Admiſſion. Secondly, Of Epiſcopal Ordination for Biſhops only, with us, have the ſole lawful Authority to admit.

Firſt, No Clergy-man can enter into Orders but by a ſolemn Admiſſion, which is appointed in Conformity to the Divine directions under the Law concerning the Garments, the Sacrifice, the Anointing and the Waſhing in the Tabernacle, before *Aaron* or his Sons might Officiate. I might enlarge upon the ſolemn Forms of admitting the various ſorts of Prieſts among the Gentiles; but for brevity ſake I will only refer to one or two Authors, concerning the Creation of Flamins and Veſtals (*m*). Nor ſhall I enlarge upon all the Chriſtian Rites of Ordination in this place, becauſe the particulars will occur afterwards; Only note in general, that Faſting, Prayer, and Impoſition of Hands were always uſed on theſe occaſions. Our Lord directed his Diſciples to Pray immediately, before he created them Apoſtles (*n*), and both Deacons and others were ordained by Faſting, Prayer and Impoſition of Hands (*o*). Which

Exod. chap. xxix.

(*m*) Roſin. Antiqu. l. 3. cap. 15. p. 215. item Briſſon. de Formul. lib. 1. p. 118.

(*n*) *Matt.* ix. 38. & chap. x. 1.

(*o*) *Acts.* vi. 6. chap. xii. 2, 3. 1 *Tim.* iv. 14.

Which holy Custom was kept up in all Ages of the Church with great Reason, since it was begun by our Saviour and his Apostles, and because these Orders are of so great importance to the Church. 'Tis plainly the Sense of all Mankind, that no Office of Trust, or Power should be conveyed to any sort of Men, Civil or Military, without some solemn Creation, Admission or Investiture to the same; wherefore this is much more necessary, with respect to such as are Officers under the King of Heaven, and entrusted with the care of Souls: This then being agreed on all hands, we pass to the second thing observable in this Paragraph.

Secondly, What is the lawful Authority to admit Men into holy Orders, which we affirm to be only Bishops; and here I shall not content my self to prove this by the Statute Law of this Land; *that no Man can be a lawful Priest, or Deacon, unless he be ordained by a Bishop (p)*; but further shew, this Law is grounded upon holy Scripture, and the Canons and Practice of the Universal Church. First, Our Lord, as Supreme Ruler of his Church, called and ordained his Apostles *(q)*, and they ordained Deacons, Presbyters and Bishops *(r)*; but they gave the power of admitting all others only to the Bishops, to whom also they

(p) *Stat.* 13. *Eliz. cap.* 12. §. 1 *and Act of Uniformity* 14 *Car.* 2.

(q) *Matth.* x. 1, 2. chap. xxviii. 19, 20. *John* xx. 21, 22, 23.

(r) *Act.* vi. 6. & xiv. 23. 2 *Tim.* i. 6.

only gave Rules to choose Candidates by (as was observed before.) The Canons of the Apostles are express, that two or three Bishops are necessary to the Consecrating a Bishop, and one to the Ordaining a Priest and Deacon *(s)*. *Neither of which* (as *Dionysius* observes) *can be initiated without the Bishops Prayer (t)*. So *Firmilianus* affirms, *That the Presidents have the sole power of Baptizing, Imposition of Hands and Ordination (u)*; which Testimony with others, did so convince the learned *Daillé*, the great Patron of Presbytery, that he owns *Ordination in St.* Cyprian's *time was properly the Bishops right (w)*. So that this confession of so great an Adversary, may excuse any further proof for that Age; and if it be considered, that the Bishops down from the Apostles to *Cyprian*'s days were very Poor, and persecuted, as well as very Pious, it cannot be supposed they should within that period have usurped, or monopolized any Authority that was not left them by the Apostles; and thus this concession amounts to a grant, that the Bishops had the sole right of Ordaining given them by the Apostles. Afterwards, that Bishops alone did Ordain is so plain it needs no proof: And St. *Hierom* where he warmly attempts to equal Presbyters

(s) Can. Apostol. 1. & 2. Πρεσβύτερος ὑπὸ ἑνὸς ἐπισκόπου χειροτονείσθω, καὶ διάκονος, &c. Bev.T.1.p.1.

(t) Dionys. Eccles. hierar. cap. 5.

(u) Firmilian. Ep. ad D. Cypr. numb. 75.p.237.

(w) *Ordinationem — Episcopalis juris ἰδίως fuisse in Cyprianci seculi Ecclesiâ confitemur.* Daillé de cult. Latin. relig. lib. 2. c. 13. p. 171.

byters and Bishops in many things, yet even there excepts *the power of Ordination as the Bishops sole right (x)*. St. *Chrysostom* also makes the same exception as to Ordination *(y)*. And if this had not been the general belief of the Ancient Catholick Church, *Ærius* would not have been reckoned an Heretick (by *Epiphanius* and St. *Augustine*) for denying this difference between a Bishop and a Presbyter *(z)*. Where *Epiphanius* notes, *the Episcopal Order makes Fathers of the Church, which the Order of Presbyters cannot do (a)*. To which also the Ancient Canons agree: Those of *Ancyra* (ten years before the Nicene Council,) forbid *both the Chorepiscopi and City Presbyters to Ordain (b)*. In the Council of *Sardica* those Clerks, that were Ordained by *Musæus* and *Eutychianus* who were not Bishops, were only admitted to Lay-communion *(c)*. The like Decree also was made about the Ordinations of *Maximus*, a pretended but no real Bishop, *that the Persons should be reputed no Clergy-men, and all his Acts annulled (d)*.

(x) *Quid facit Episcopus, excepta Ordinatione, quod Presbyter non facit.* Hier. ad Evagr. Ep.

(y) Τῇ γὰρ χειροτονίᾳ μόνῃ ὑπερβεβήκαοι. Chr. in 1 Tim. §. 11. T. 4. p. 287.

(z) Epiphan. hær. 75. p. 404. Augustin. de Hæres. hær. 53. Tom. vi. p. 6.

(a) Epiphan. ut supra l. 3. T. 1. &c.

(b) Synod. Ancyran. can. 13. & not. Bev. T. 2. p. 175.

(c) Concil. Sardic. an. 347. can. 18 & 19. Bev. T. 1. p. 505.

(d) Μήτε τοὺς παρ' αὐτοῦ χειροτονηθέντας ἐν οἵῳ δήποτε βαθμῷ κλήρου, &c. Concil. Const. 2. can. 4. Bev. T. 1. p. 91. Soz. lib. 1. cap. 9.

So it was determined in a Synod at *Alexandria*, that *Ischyras* who was ordained by one *Colluthus* a meer Presbyter, should be deprived of that degree to which he had falsly pretended (*e*), for (say they) since *Colluthus* died but a Presbyter, his Ordinations are void (*f*). So in the Council of *Antioch*, where the Chorepiscopi are forbid to Ordain. *Balsamon* notes, *Presbyters are not mentioned, because it was taken for granted, they could not pretend to such a power* (*g*). The Council of *Hispalis* degraded a Priest and two Deacons for this only Reason, *That the Bishop being ill in his Eyes, suffered a Priest to say the Prayers over them, contrary to the Ecclesiastical Custom; and they say, the Bishop should have been deprived also had he been alive* (*i*). Whoever desires to see more instances may consult *Baluzius* his notes (*i*), where he gives other Examples of Clerks that were un-episcopally ordained, who were to be re-ordained or reputed meer Lay-men. It was upon this universally owned principle, (that Bishops only could Ordain) that when the Emperors gave Rules for the qualifications of Candidates for holy Orders, they directed them

(*e*) Ἐκπεσῶν καὶ τῆς ψευδοῦς ὑπονοίας τοῦ πρεσβυτερίου. Synod. Alexand. ap. Athanas. Apol. 2.

(*f*) Epist. Synodal. ap. Bin. Tom. i. p. 405.

(*g*) Balsam. in 10 Can. Concil. Antioch. ap. Bev. T. 1. p. 439.

(*h*) Concil. Hispal. 2 Can. 5. An. 619. Bin. T. 2. par. 2. pag. 326.

(*i*) Baluzij not. in Capitular. Reg. Franc. Tom. 2. p. 1246.

them only to the Bishops (*k*); and the General Council of *Chalcedon* lays the Penalties for all Un-canonical Ordinations only upon the Bishops, because they only could be Guilty of these Crimes (*l*). The sixth General Council upon the same ground reckons up Ordinations, as *those things which peculiarly belong to the Office of a Bishop* (*m*): So that nothing can be clearer than the Bishops sole Right to Ordain, if we consult the Canons, or usage of the Church in all former Ages: But some object, this will deprive divers Foreign Churches (where they have no Bishops) of a lawful Ministry, because their Ministers have no Ordination but by Presbyters; To which I shall only say, that the first Presbyter who presumed to Ordain had no such power given him, and so could not rightly convey that which he never received: There is no precedent in Scripture of meer Presbyters Ordaining alone, and such Ordinations would have been declared null in the Primitive Ages; yea for 1500 year together no such were allowed: But the faireſt plea is, That some of these Churches were forced by dire necessity to this irregularity, by the obstinate refusal of the Popish Bishops to ordain any that were for Reformation, so that they must either have such a Clergy as they could have, or have none to

(*k*) Collat. Authentic. Tit. 6. Nov. Just. 6. T. 2. p. 2, &c.

(*l*) Concil. Chalced. can. 2. & can. 6. Bin. Tom. 2. p. 112. & 118.

(*m*) Τὰς χειροτονίας καὶ πάντα ἃ τῷ ἐπισκόπῳ ἀνήκει πράττειν. Concil. in Trul. can. 37. Bev. Tom. 1. p. 199.

Officiate in the Proteſtant way: To which I reply, That where this neceſſity was real, and while it was ſo (as perhaps it might be in ſome places at firſt,) it will go far to excuſe them (*m*). But *du Pleſſis* ſaith, *They in* France *might have had the aſſiſtance of ſome Biſhops who favoured the Reformation, and they would not* (*n*), and ſome of them grew ſo enamoured of their new way, as to re-ordain thoſe who were Epiſcopally ordained (*o*), which ſhews it was choice in ſome, ſo that this Plea cannot be urged by them; and why might not they have got ſome Biſhops privately ordained by the Engliſh or Lutherans, to keep up a legal Miniſtry? We ſee this was done in the Primitive times, where *Frumentius* having converted the Indians, went back to *Alexandria*, and was ordained their Biſhop (*p*). And the newly converted *Iberians* ſent to *Conſtantinople* for a Biſhop (*q*). So that the neceſſity was not unavoidable; wherefore, if any of them deſpiſe Epiſcopal Ordination, or eject them who are ſo ordained, (as is done in *Scotland*) they have no excuſe, and I judge their Orders to be utterly null and void (*r*). But for

(*m*) *Inculpabile judicandum quicquid neceſſitas intulit.* Leo. Pap. ap. Joh. P. 8. ep. 199.

(*n*) Mornæus de Eccleſ. cap. 11.

(*o*) Danæi Iſag. part. 2. lib. 2. c. 22.

(*p*) Ruffin. Eccleſ. Hiſt. l. 10. cap. 9 & 10.

(*q*) Theodoret. lib. 1. c. 23 & 24.

(*r*) *Voluntas habet pœnam, neceſſitas veniam optat.* Milev. lib. 7. p. 101.

for those of the Foreign reformed Churches, who highly value the Episcopal Order, wish for Bishops, but are by Persecution and Violence kept from that Happiness (*s*); we pity them, and pray for them, and hope God will excuse this defect till they can remedy it; but we are thankful to that Providence which allows us to keep up the Primitive Orders in a due Subordination, and to have a right and truly Canonical Ministry, in this well constituted Church, the exact Transcript of the Primitive and the Glory of the whole Reformation.

(*s*) *See Monsieur le Moyn's Letter in* Durell's Vien. p. 126. *See also Bishop* Andrew's Opusc. Posthum. p. 195.

§. 6. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of England: No Man shall be accounted or taken to be a lawful Bishop, Priest, &c. In this Section our Church censures not the new way, nor condemns those that are Foreign, but secures the old way, and takes care to oblige her own Members, declaring that none shall be accounted a lawful Bishop, Priest or Deacon in this Church of *England*, nor exercise any of these Functions here, unless (according to the Primitive discipline) he be first called, tried and examined, and then ordained according to this Form: Except he hath elsewhere had Episcopal, that is *lawful Ordination*, which last Clause seems designed to allow of Romish converted Priests, who were ordained by Bishops,

before whom we receive without Re-ordination (if they renounce their Errors) becauſe that Church preſerves the Order of Biſhops, and the Subſtance of the Primitive Forms in her Ordinations, though corrupted with many modern ſuperſtitious Rites, as we ſhall ſhew more particularly afterwards; and in this alſo we follow the Primitive Senſe, for Re-ordinations are forbid, when the Orders had been once rightly conferr'd (*t*), and how thoſe of *Rome* who allow the Greek Ordinations, can juſtifie rejecting our Orders, when they can make no Objection to our Form, nor prove us Heretical in any Article of Faith, I cannot conceive. 'Tis Pride and Uncharitableneſs, not Arguments or Examples in Antiquity, that guides them in this moſt unjuſt proceeding: As to theſe Forms of Ordination preſcribed to be alone uſed here, they are exactly conformable to the directions given in holy Scripture, and more agreeable to the practice of the Primitive Church than any Offices of this kind in the World, being neither ſo naked as the way of *Geneva*, nor ſo luxuriant in Ceremonies as that of the Roman Church; for we have added to the general Rules of Scripture all and only the Primitive Rites, agreeing with the reformed in that which we have taken from Scripture, and with the Roman Forms in all that Accords with genuine Antiquity: So that our Offices muſt be more perfect than either

(*t*) Can. Apoſtol. 68. & Concil. Carthag. Can. 52. *Nemo ſacros ordines ſemel datos iterum renovat.* Cypr. de abl. pedum. p. 350. ita etiam Gregor. ap. Grat. Diſt. 68. cap. 1.

either of the other, which will appear in every part of the following Discourse as to the particulars. But here I will observe in general, That 'tis probable the Primitive Offices at first were very short, consisting only of some few Prayers with Imposition of Hands; yet before the Fourth Council of *Carthage*, there was used a scrutiny into the Faith and Manners of the Candidates, and divers Questions were put to them, and several Ceremonies for the various Orders were brought in, which that Council reports and confirms (*u*).

The Offices of the Greek Church seem very ancient in all the substantial Parts, and therefore they are very short (*w*); yet even in them divers Modern Additions are discernable: The oldest formularies of the Western Church are very brief, as appears by the Forms for Ordaining Bishops, Priests and Deacons, used in the ancient Church of *England* (*x*). The old Roman Ordinal in the Sacramentary of St. *Gregory* (*y*) by a later called, also a Roman Ordinal published by the learned *Baluzius* (*z*), and (to name no more) by the ancient *Gallican* Forms which contain only an exhortation to the people, three short Prayers and two larger, concluding with four brief Collects relating chiefly

(*u*) Concil. 4. Carthag. Can. 1, 2, &c. ap. Bin. Tom. 1. p. 588.

(*w*) Euchology. p 249, &c. p. 392, &c. p. 302, &c.

(*x*) Extant apud Theodor. pœnitent. p 283, 284, &c.

(*y*) Sacram. Greg. ap. Tom. Pamel. Liturg. T. 2. p. 370.

(*z*) Appendix Actor. veterum in Bulz. not. ad Capitul. Tom. 2. p. 1372.

chiefly to the Communion: Which are publiſhed by Monſieur *Mabillon* (*a*). Now all theſe are ſhort and void of Ceremonies, and though theſe were the old methods of Ordaining in the Churches, then in Communion with *Rome*, and there alſo; yet whoever will compare the ancient Roman Ordinals, will find the elder to be always the ſhorter and more pure, and the later to have been enlarged with many frivolous and ſuperſtitious Rites (*), which as they were added without Reaſon, ſo upon juſt Reaſons our Church pared them off at the Reformation, and reduced theſe Offices nearer to their Primitive Patterns (*b*); for juſtification whereof I refer the Reader to a very learned Author, who hath taken pains to compare their Offices for Ordination with ours, and thoſe of the Primitive Church; and proved, that we have rejected nothing but needleſs and late inventions in this piece of Service: So that ours is much to be preferred before theirs (*c*). The *Lutheran* Churches have Forms ſomething more agreeable to Antiquity and proper for this Occaſion, yet they are not full enough in ſome ſubſtantial Parts, and cannot compare, with our Office (*d*).

(*a*) Mabill. Liturg. Gallican. lib. 3. p. 307, &c.

* Vid. Morin. de Ordin. Latinorum par. 2.

(*b*) *Ut vobis novas cæremonias excogitare, ita nobis eaſdem juſtis de cauſis reſecare licuit.* Maſon. de Min. Angl. l. 2. c. 16. §. 11.

(*c*) Collationem vide ap. Maſ. ibid. cap. 17. p. 227, &c.

fice (*d*). Much less can the old Scotch Form (said to be drawn up by Mr. *John Knox*) which is very defective in the election of ordinary Ministers (*e*), and not much better in *the Form of electing a Superintendent An.* 1560 (*f*). But out of all these we shall sometimes make proper Observations concerning their Agreement with our Offices: Concluding this general Discourse with observing, that since no one intire form of Ordination is left on Record in holy Scripture; every Church hath power to compose a Form for its own use, to which all the Members of it must adhere, provided there be nothing contained therein contrary to God's word. As for ours, it is drawn up by the Rules of Scripture, and is not only Orthodox, but so instructing, so pious and so very proper to the occasion, that I do recommend it, First, To all that are to enter into holy Orders, to read that Form over which belongs to the Order he is about to receive, that he may prepare himself for it, by understanding his Duty and considering his Vows before he make them (*g*). Secondly, Because we must perform our Vows, and practise our Duty all our lives long; it is convenient if not necessary, for every Clergy-man once a year at least, seriously to read the same Office over to keep him mindful of his engagements: The pious

(*d*) *Formulæ ordinationis ad sacr. ministerium Lipsiæ usitat.* Impres. Ibid. 1624.

(*e*) *Scotch Psalter* cap. 2. p. 8. edit. Middleburgh 1594.

(*f*) Ibid. p. 16.

(*g*) *Eccles.* v. 2.

pious Cardinal *Borromæo* enjoyned every Prieſt to keep the day of his Ordination yearly, remembring it in his Prayers (*b*). And our Clergy would find it very much conduce to mind them of their Duty, and excite them to do it with zeal and diligence, if they did ſpend annually the day of their admiſſion, in Faſting, Prayer and Reading attentively theſe uſeful and incomparable Forms.

(*b*) Concil. Mediol. 3. Anno 1573. ap. Bin. T. 4. par. 2. p. 421.

§. 7. **And none ſhall be admitted a Deacon except he be Twenty three years of Age, unleſs he have a Faculty—A Prieſt ſhall be full Four and twenty years old—A Biſhop ſhall be full Thirty years of Age.** Becauſe the Scripture hath not determined the exact time when Men ſhall enter into theſe ſeveral Orders; every Church hath fixed the Ages by the Rules of Prudence as they ſaw moſt fit. St. *Paul*, 'tis true, forbids *a Novice to be made a Biſhop*, but that is to be underſtood, not of a perſon young in years, but newly converted (*i*). But all Churches have agreed not to admit Men very young into theſe weighty Offices; for God himſelf fixed the Ages of Thirty and Twenty-five for the Levites entring on their Miniſtration (*k*), and our

(*i*) 1 *Tim.* iii. 6. Μὴ νεοφύτον —— Οὐ τὸν γεώτερον —— λέγει ἀλλὰ τὸν νεοκατήχητον. ὁ D. Chryſoſt. Theophil.

(*k*) *Numb.* viii. 24. & iv. 3. 23. *ubi* lxx. ubique habent εἴκοσι καὶ πέντε ἐτῶν.

our Saviour was Thirty years old when he began to Preach (*l*). Which is the reason given by the Council of *Neocæsarea*; *Why none, though otherwise worthy, shall be admitted Priest till he be Thirty years of Age* (*m*). The Council of *Agde* decreed the same Age for a *Priest, and appointed a Deacon should be Twenty five year Old* (*n*,) and these were the common ages in those eldest times.

(*l*) *Luk.* iii. 23.

(*m*) Concil. Neocæs. An. 315. Can. 11. Bev. T. 1. p. 411.

(*n*) Concil. Agathen. An. 506. Can. 16, 17. Bin. T. 2. par. 1. pag. 555.

For St. *Hierom* vindicates his Brother's Ordination, because he was then Thirty years Old, and he supposes *Timothy* was no older when he was made a Bishop (*o*). I know some have carried this higher, for *Cæsarius* Bishop of *Arles* would not ordain a Deacon till he were Thirty years of Age (*p*). And *Justinian* made a Law, that none should be a Presbyter, untill he were Thirty five year Old (*q*). But the Sixth General Council of *Constantinople* reduced it to the old period, and appointed Thirty for a Priest, and Twenty five for a Deacon (*r*). Which Ages (to name no more) were fixed in the *Saxon* Church above a Thousand years ago, as appears

(*o*) Hierom. Epist. 62. ad Theoph. Tom. 2. p. 273.

(*p*) Cypr. vita Cæsarij ap. Mabillon. Lit. Gal. p. 170.

(*q*) Authent. Coll. 9. Tit. 6. Novel. 123. c. 13.

(*r*) Concil. 6. Constant. in Trul. An. 681. Can. 14. Bev. T. 1. p. 173.

pears by *Egbert*'s Collection of the Canons then in force here (*s*). Yet as our Preface notes in caſe of great and early merit, or an extraordinary occaſion, this may be diſpenſed with: For Pope *Zachary* allows *Boniface* Biſhop of *Mentz*, to ordain Prieſts as well as Deacons at Twenty five years of Age, becauſe he wanted aſſiſtants among the newly converted *Germans* (*t*); and it was upon the extraordinary merit of *Epiphanius* (afterwards Biſhop of *Pavy*) that he was ordained Deacon at Twenty years of Age (*u*), and that it is likely was the cauſe why St. *Remigius* was made an Arch-Biſhop when he was but Twenty two (*w*); yea in the Greek Church one *Eleutherius* was not above Twenty year old, when he was conſecrated a Biſhop in *Illyricum* (*x*). No doubt there are ſome perſons of early parts, and extraordinary Learning and Wiſdom, though they be very young (*y*); and in ſuch caſes they are to be regarded rather according to their Diſcretion and Knowledge than their Ages (*z*).

(*s*) Excerpt. Egbert. Can. 91 & 95. An. 750. Spelm. Tom. 1. p. 267.

(*t*) *Si autem tales non reperiuntur & neceſſitas expoſcit, à 25 An. & ſupra Levitæ & Sacerdotes Ordinentur*, Zach. ep. 12. Bin. T. 3. par. 1. p. 374.

(*u*) Ennodius in vit. Epiphan. Ticinenſ.

(*w*) Vide Hincmar. in vit. Remigij.

(*x*) Niceph. Calliſt. Hiſt. Eccll. 3. c. 29.

(*y*) *Antevenit ſortem meritis, virtutibus Annos.*

Ages (z). I could instance in divers of those, who entred very young into the Ministry and have proved very Eminent; but I need name no more than the most famously learned Bishop *Usher*, ordained before he was Twenty one (a); and the pious and eloquent Bishop *Jer. Taylor*, who entred into Orders younger than he (b); wherefore, 'tis fit there should be a power of dispensing, being necessary in some Cases and commendable in others (c). I shall only add, that the Canon Law fixes the Age of Twenty five, for undertaking a Cure of Souls (d), and our Statute Law allows none under Twenty four to be instituted to a Living (e), because it is fit they should be of steddy minds, who undertake so great a Charge: If any shall object, that we in this Church admit Men something younger than was done of old, I think two sufficient Reasons may be assigned for that practice. First, That the methods of Learning are now more compendious than in former Ages; so that experience shews, Men arrive at much greater degrees of skill in Languages,

(z) *Levit.* xix. 32. Hebr. Sen. Chal. Par. *ejus qui Doctus est in lege, unde RR. dicunt Senex est qui Sapiens est.*

(a) *See his Life* p. 561.

(b) *See his fun. Sermon.*

(c) *Ubi necessitas urget excusabilis est dispensatio, ubi utilitas provocat laudabilis.* Bern. de consid. l. 3. c. 10.

(d) Decret. Gregor. l. 1. tit. 6. c. 7. §. 3. col. 129.

(e) Stat. Eliz. 13. c. 21. §. 3. & 5.

guages, and Sciences in Twenty four than formerly they could do in Thirty years: Secondly, Our Clergy are not now obliged to Vow celibacy, and that is a Reaſon given in ſome later Councils, why they bound them to ſtay to ſo confirmed an Age, that they might upon trial of their inclinations better know, whether they were able to keep ſuch a Vow or no.

§. 8. **And the Biſhop knowing either by himſelf, or by ſufficient teſtimony any Perſon, to be a Man of vertuous converſation and without crime.** The Age being determined for all Orders, the Preface concludes with deſcribing the Qualifications of a Deacon, the times, place and publick manner of admitting one to that Order: And 'tis but Reaſon, ſince Biſhops have the ſole power of Ordaining, that they ſhould uſe very great caution in admitting Candidates; wherefore, this Preface requires that they ſhall be well aſſured, either by their own knowledge, or by the teſtimonial of credible Perſons, that they are Men of good Lives, and free from all noted Crimes, and herein chiefly lies the uſe of Teſtimonials, the Biſhop may eaſily judge of their Learning, but it cannot be ſuppoſed he can know how moſt of them have lived, before their entrance into holy Orders; and yet, if he do admit any that have been ſcandalous, he will not eſcape blame, and ought to repent of it afterwards (*f*). Wherefore our Canon wiſely

(*f*) *Curæ ſit tibi maxime introducere tales quos poſtmodum introduxiſſe non pœniteat*, Bern de conſid. l. 4. c. 4. p. 887.

wisely enjoyns they shall bring sufficient testimonials of their sober Life, from such as have known and lived near them for three years before (*g*), which also foreign Canons have required (*h*). Now these Laws are grounded on St. *Paul*, who makes it necessary for a Bishop *to have a good testimony of those without, that is of Heathens* (*i*), and if that were requisite when most were Pagans, much more is it necessary now that this part of the World is Christian. The Pagans might accuse maliciously, but those of our Faith should have no ends to serve, but the glory of God and the interest of the true Religion; so that it is justly hoped what such Men say is very true, because they must wish the Church to which they belong may be as well served with good Priests, and not be scandalized with bad ones. And such as sign these Testimonials have it put into their Power to discover evil Men, and commend only those that are worthy, wherefore since so great a Trust is reposed in them, they ought never to sign any Testimonial which they know to be false; yea, which they do not know to be true, least they become guilty of bearing Falsewitness, and mislead the Bishop who cannot see all things with his own Eyes, nor hear all with his own Ears, and so must rely on others to direct his

(*g*) Can. 34. Eccles. Anglic.

(*h*) *Nemo fiat Clericus nisi qui bonum testimonium habet.* Capit. Reg. Franc. lib. 6. c. 126.

(*i*) 1 *Tim.* iii. 7. Εἰ δὲ δεῖ καὶ μαρτυρίαν παρὰ ἐχθρῶν ἔχειν, πολλῷ μᾶλλον τοῦτο παρὰ τῶν φίλων. Theophil. in loc.

choice (*k*). And let him be never ſo deſirous to keep out wicked Paſtors, an Hypocrite commended by eminent Hands, may deceive him, and then the diſhonour of God and miſchief to Souls, which are the ſad conſequences of ſuch miſinformation, are to be charged only upon thoſe who for fear, favour, or negligence ſigned the falſe Certificate; who deſerve a ſevere Puniſhment in this World, if our Law (as the Indian) did allow it (*l*). However they ſhall certainly anſwer for it in the next World, and I heard a moſt Reverend and Worthy Prelate (now with God (*m*),) charge his Clergy *not to impoſe upon him by ſigning Teſtimonials, which they did not know to be true, as they would anſwer it to him at the dreadful day of Judgment.* Which being duly conſidered will I hope prevent that evil Cuſtom of giving Mens hands, out of Cuſtom or Complement to mere Strangers, or to oblige a Friend that we know doth not deſerve it: Since moſt of thoſe infamous Perſons, that are in Orders generally crept in at this Door: But as to the particulars, it is neceſſary that the Biſhop be ſatisfied, Firſt, as to his Life, and Secondly, as to his Knowledge. The firſt enquiry is into

(*k*) *Miſer eſt imperator apud quem vera reticentur, qui cum ipſe publice ambulare non poſſit, neceſſe eſt ut audiat, & vel audita vel à pluribus roborata confirmet*: Capitol. vit. Gordian. p. 668.

(*l*) *Apud Indos extremi digiti eorum, qui falſum teſtimonium conſignaſſent, decurtantur.* Strab. Geogr. l. 15.

(*m*) Ar. Bp. Dolben *who died April* 11. 1686.

into their lives (*n*), for that is over and over repeated by St. *Paul*, *that they must be blameleſs* (*o*), and if they be never ſo learned or ingenious, and be not virtuous, their example will do more harm than their preaching can do good; they diſcourage the pious and harden ſinners, diſhonour our Lord Jeſus, diſgrace his Church, and not only deſtroy their own but others ſouls alſo. So that if men be vitious and criminal, no other qualifications ought to recommend them; they muſt by all means be kept from Holy Orders: but of this more hereafter.

(*n*) *Ante vita quam doctrina quærenda eſt.* Ambroſ. in Pſal. cxviii. 1. T. 1. p. 873.

(*o*) 1 *Tim.* iii. 2. *Titus* i. 6, 7.

§. 9. And after examination and tryal, finding him Learned in the Latine tongue, and ſufficiently inſtructed in Holy Scripture. The next care of the Biſhop is to examine and try the underſtandings of ſuch as come to offer themſelves to be ordained, of which he and his Chaplains are competent Judges. So that if he ordain any illiterate Perſon, that fault muſt lie upon the Ordainer only, ſince Virtue may, but learning cannot be counterfeited before a learned and diligent Examiner: 'Tis St. *Paul*'s injunction (and ſo indiſpenſible) that *He be apt* (or as the word imports, able) *to teach* (*p*); nor can any Man be fit to teach others, who hath not firſt been well inſtructed (*q*), firſt in Secular Learning,

(*p*) 1 *Tim.* iii. 2. Διδακτικον.

(*q*) *multo tempore diſce quod doceas.* Hieron. ad Ruſtic. ep. 4. p. 47.

and secondly in Holy Scripture. The Apostles wanting time and opportunity to get Learning in an ordinary way, were miraculously inspired both with the knowledge of all Tongues, and all Divine Truths, to shew that Christ himself judged these were necessary Qualifications for his Ministers: But as the Manna ceased when God's People came to a Land where Corn would grow by industry, so Heaven hath now withdrawn this immediate Inspiration, and left us to acquire Knowledge by study, and other proper means: Now therefore it is required, that a Deacon (though of the lowest Order) shall at least be skilled in the Latin Tongue, that he may be capable of reading the best Authors which are writ in or translated into that Language: Our Apostle we see distinguishes the *Minister* from him that sits in the room of the unlearned (r), which plainly supposes him that officiates to be Learned: Under the Law, *the Leprosie in the Head, made a man unclean all over (s)*; the moral of which is, that ignorance leads to all sin, and is not (as the Romanists say, the Mother of Devotion) *but of all Error (t)*; having, as St. *Bernard* saith, two Daughters, Mistakes and Doubtfulness, which are both evil, but the first is more pernicious, the latter more troublesome (u),

(r) 1 *Cor.* xiv. 16. ubi Theoph. τὸ τόπον ἰδιώτου.

(s) *Levit.* xiii. 44.

(t) *Ignorantia mater est errantium errorum*, Concil. Tolet. 4. Can. 25. Bin. T. 2. Par. 2. p. 351.

some (*u*), and a Teacher of others must be free from both: God expected that *the Levitical Priests should preserve knowledge, because the people were to enquire the Law at their mouth* (*w*): yea he rejected those then *from being Priests to him, who rejected knowledge themselves, and destroyed others for lack of it* (*x*): and a blind Watchman is a contradiction, *in terminis*, and worse than a sleepy one (*y*), for he may awake and do his duty sometimes; but he that is blind is originally and always uncapable to be a Watchman. Now if these were rejected by God under the Priesthood of *Aaron*, there is much more reason to exclude such ignorant Wretches from the Ministry of the Gospel, for which all sorts of knowledge are absolutely necessary: So that it is an inexcusable presumption and profane boldness, for such as are very ignorant to offer themselves to be Ordained (*z*), and in such cases Bishops ought to be inflexible, and by no means to allow or admit any such; who will be a lasting disgrace to their Ordainers, a sport to the Profane, and a reproach to the Sacred

(*u*) *Pessimæ matris ignorantia, pessimæ item filiæ duæ sunt, falsitas & dubietas—perniciosior illa, ista molestior*, Bern. in Cant. Ser 17. p. 607.

(*w*) *Mal.* ii. 17.

(*x*) *Hos.* iv. 6.

(*y*) *Isai.* lvi. 10.

(*z*) *Non temeritate quorundam, docere quod nesciat, sed ante discere quod docturus sis*, Hieron. Ep. 26. cap. 4.

Order, which hath been so well considered, that in conformity to this Rule of our Church, all the ancient Canons and Laws decree, that *no Bishop shall ordain such as are illiterate, and punish severely such as do* (*a*). I cannot cite the particulars they are so many, but shall refer to some of the principal Orders in this kind, and note that our Canon requires, *that he that is to be Ordained shall be a Graduate in one of the Universities, or be able at least to render an account of his Faith in Latine, and confirm it with testimonies out of Holy Scripture* (*b*), which is sufficient to exclude all the unlearned: And let it be considered, that it was the gross ignorance of the Clergy in former ages, which set up and promoted all those notorious Errors that are now professed in the Roman Church: It is recorded, that in *Germany* a Priest was so ignorant as to mistake the very form of Baptism, and turn it into false and ridiculous Latine (*c*); a little after the famous *Rabanus Maurus*, being learned above his Brethren of that Age, was turned out of the Abby of *Fulda* for no crime, but read-

(*a*) Concil. Roman. sub Hilario. An. 467. Can. 3. Bin. T. 2. par. 1. p. 432. Gelasii Ep. 9. ib. 479. Concil. 2. Aurel. Can. 16. An. 536. ibid. p. 773.
Authent. Collat. 1. Tit. 6. cap 1. pag. 12.
Capitular. reg. Franc. lib. 6. cap. 126. T. 1 pag. 944.
Concil. Tribur. Can. 33. An. 895. Bin. T. 3. par. 2. pag. 127.

(*b*) Can. 34. Eccles. Angl.

(*c*) *Baptizo te nomine Patria, & Filia, & Spiritu Sancta*, An. 750. Ep. 6. Bonifac. Bin. T. 3. par. 1. § 1 pag. 367.

reading too many Books (*d*); about the same time it was among the Articles of Enquiry in the Visitation of *Rathbodus*, Arch-Bishop of *Triers* — *Whether the Priests understand the Prayers, Prefaces and Canon of the Mass,* — *and if they could read well the Epistle and Gospel, or at least give the literal sense of it* (*e*); *yea we find mention of a Priest, who meerly by negligence after he was Ordained, forgot to read his Office* (*f*). Nor were our *Saxon* Clergy of that age much better generally; for *it is ordered in an Old Council, that Bishops shall enquire if the Priests can construe the Lords Prayer, the Creed, and the Sentences of the Mass* (*g*): and there was good reason for that enquiry, since King *Alfred* saith, *very few on this side* Humber, *and none on the* South *of* Thames, *when he began to reign, understood the Common Prayer in* Saxon, *or could translate a piece of Latin* (*h*). Nor was it much mended at the Conquest *when the Clergy were so illiterate, that the rest were amazed at him who had learned his Grammar* (*i*); which stupid want of good literature was owing, no doubt, to the Monks, whose

(*d*) Aventin. annal. l. 4. p. 309. An. 842. Baluz. not. in Reginon p. 525.

(*e*) Reginon Collect. de Eccles. Disciplin. inqu. Artic. 82, 83. p. 28, 29.

(*f*) Flodoardi Hist. l. 3. c. 28.

(*g*) Concil. Clovesho. Can. 10. An. 747. ap. Spelm. T. 1. pag. 248.

(*h*) Alfredi præfat. ad versionem Boetii & Ælfric. Grammat. ap. Spelm. ibid. p. 618.

(*i*) *Ordinati ita literatura carebant, ut cæteris esset stupori qui grammaticam dediciſſet*, Math. Paris An 1067. pag. 5.

Patrons were ignorant Enthusiasts; and that Dunce they call St. *Francis, advises his Monks who could not read not to learn, but to wait for the Spirit of the Lord* (*k*); and *he reckons it an ill sign, if a Friar be given to read and get many Books* (*l*). Yea *Isidore Clarius*, about 150 years ago, declares, *that in his Episcopal Visitation he found few Secular Priests who could construe what they did read — and divers of them could not read well* (*m*); which scandalous ignorance remains still among many of this sort of Clergymen in *France*, as one of their own Communion complains (*n*). And another who lately was at *Rome* gives the same Character of very many Priests, in that so much gloried of City (*o*). So that it is needful yet to put the old Question in the French Capitulars to many of them, *whether the Priests understand their Missal* (*p*). And now what false Doctrines and corrupt Practices may not be first imposed upon such a set of blind Guides, and by them received and taught as Gospel Truths and Apostolical or Primitive Rites? And what reason have we to bless God, that our Clergy are

(*k*) Regula S. Francisci cap. 8. p. 28.

(*l*) Ibid. pag. 91.

(*m*) Isidor. Clar. Orat. 26. ad Cler. & Synod. ejus, An. 1547.

(*n*) Baluzii not. ad capitul. T. 2. p. 1132.

(*o*) Mabillon in itin. Italico, p. 113.

(*p*) Capitular. Tom. 1. lib. 1. c. 6. p. 713.

are generally skilled in the Tongues, and some great Masters of them, and other polite literature, equalling at least if not exceeding their Predecessors in this and most other Churches, and more would be thus qualified if their great charge and scanty Livings, did not deprive them of good Books, and force them to strugle with Poverty, and so hinder their improvement: Which I hope is a juster account of this Matter, and a true character of our English Clergy, than is given by a late writer in this Church, who makes a comparison between the modern Popish Clergy and ours, preferring the former, and lamenting the gross Ignorance of such as are either in holy Orders, or would be put into them; the contrary to which is manifest to all unprejudiced persons, and the reflection needs not to be confuted.

But there is another sort of knowledge, which is *a sufficient understanding of holy Scripture: And since this is the perfect Rule both of Faith and Manners* (q). None can be fit to instruct others, who is not very well instructed herein himself: It was *Timothy*'s recommendation to St. *Paul*, and the chief motive to him to ordain him, *that from a Child he had known the holy Scripture* (r); this qualified *Apollos* for a Preacher, and enabled him to make many Converts, *because he was mighty in the Scriptures* (s),

(q) *In iis quæ apertè in S. Scripturis positæ sunt inveniuntur illa omnia quæ continent fidem — moresque vivendi*, Aug. de Doctr. Christ. l. 2. cap. 9.

(r) 2 *Tim.* iii. 15.

(s) *Acts* xviii. 24. & 28.

(t) *Titus* i. 9.

tures (s), and *Titus* is ordered to admit none to be Paſtors, but *ſuch as had been taught in the Faithful word, ſo as to be able thereby both to exhort the Orthodox, and to convince the gainſayers* (t). 'Tis Recorded of St. *Baſil* and his Friend *Gregory Nazianzen*, that they ſpent 13 years together in a Monaſtery, before they entred on any publick Eccleſiaſtical Function, Reading no other Books but only the holy Scripture (u), which may juſtly be eſteemed the principal ground of their extraordinary Proficiency afterwards: And hence the ancient practice of Pious Biſhops, was to examine the Candidates ſtrictly, if they had diligently Read the holy Scripture, and it is Recorded of *Cæſarius* Biſhop of *Arles*, *that he would ordain none of what Age ſoever, who had not firſt Read over in order the whole Bible four times* (w). St. *Hierom* began to complain in his time, that this was but too *much neglected, ſo that among the Teachers, one could hardly find Men that could underſtand the Law of God* (x). But this was endeavoured to be amended by the Canons: In the Eaſt the Biſhop before he ordained any Man, *was ſtrictly to enquire into his Life and Manners,*

(u) Ruffin. Hiſt. Eccleſ. lib. 11. cap. 9.

(w) *Ut nec in qualibet majori ætate ordinaretur niſi quatuor vicibus in ordine libros Vet. Teſt. legerit ante & toties Novum.* Cypr. vit. Cæſarij lib. 1. n. 32.

(x) Hieron. adv. Pelag. lib. 1. cap. 9.

ners, and especially concerning his Knowledge of the holy Scriptures (*y*), and *Charles* the great tells his Clergy, *that they must not only learn the Scripture themselves, but be able also to teach them to others* (*z*). In the second Council of *Nice*, the Metropolitan was to examine a Bishop elect, *whether he could readily and with understanding Read the Canons and the holy Scripture* (*a*); the latter of which, if those Fathers had been well versed in, they would not have decreed for Image-worship: But after that and the like unscriptural Doctrines, and Practices were crept into the Western Church; we find by degrees the Study of the Scripture was generally laid aside, and fabulous legends devised by the Priests, and read to the People instead of them, so that about the time of the Reformation, the principal Divines of the Roman Church were utterly ignorant in Scripture; it being remarked, that *Albert* Prince Elector and Bishop *of* Mentz, *at the Diet of* Ausburg *took up a Bible that lay on the Table, and asked what Book that was which spoke so much against the Church* (*b*). And another Bishop about that time *reproved a Priest for expounding the Scriptures to his People, and said he thanked God he never knew what the*

(*y*) Nomocan. l. 16. ap. Coteler, Monum. Eccl. Græc. Tom. 1. p. 71.

(*z*) Capit. Car. M. an. 811. Tom. 1. p. 479.

(*a*) Concil. Nicæn. secundum. An. 787. Can. 2. Bin. Tom. 3. p. 1. p. 701.

(*b*) Acta Comitiis Augustan. An. 1530.

Old

Old and New Teſtament were, not underſtanding nor wiſhing to underſtand more than his Portitory and Miſſal (*c*). But our reforming Princes ſoon cured this evil here, by injunctions, *that every Clergyman ſhould have the new Teſtament both in Engliſh and Latin, with* Eraſmus's *Paraphraſe on it, and ſhould diligently ſtudy the ſame, and the Biſhops were to enquire how they had profited therein* (*d*). So that in a little time our Proteſtant Clergy became very expert in Scripture, and thereby were able both to inſtruct their own Flock, and to confute their Adverſaries: For which and many other Reaſons our Biſhops are ſtill obliged to be very careful, to admit none but ſuch as are very well read in holy Scripture.

(*c*) *See* Foxs *Acts and Monuments*, p. 1153.

(*d*) *Injunctions of King* Ed. 6. An. 1547. Sparrows Collect. p. 6. & Injunct. of Q. Eliz. An. 1559. §. 16. ibid. p. 72.

§. 10. May at the time appointed in the Canon, or elſe (upon urgent occaſion) on ſome other Sunday or Holy day, in the face of the Church, admit him a Deacon in ſuch manner and form as hereafter followeth.) The Perſon being thus qualified may be admitted by the Biſhop, but regularly the Ordination ſhould be, Firſt, At one of the times appointed by the Thirty firſt Canon; that is, on the Sundays after the four Ember weeks, which were the ancient Seaſons for this Office, as I have ſhewed before (*e*). But however, it ought to be on ſome Sunday,

(*e*) *See the Compan. to the* Temple, *Par.* 2. *Edit. Fol. p.* 353.

Sunday, or Holyday, as was used even from the Primitive times (*f*), and as the time, so the place also should be known and publick, viz. *in the face of the Church:* So the first Deacons were chosen, in a full Assembly of the Disciples (*g*); and the Peoples presence was thought necessary, because they were to give their Testimony (*h*), which is St. *Cyprian*'s Argument for publick Ordination (*i*), and was a Point so fully agreed in the best Ages, that if the People and Clergy were present, it was counted a good Ordination (*k*), otherwise it was censured, and thought to be at least irregular, if it was hudled up in private (*l*). And in later times it has been thought necessary to decree, *that the names of the Candidates should be published upon three several Sundays before the Ordination, that the unworthy might be discovered and stopt* (*m*), for which publick Ordinations that (except upon very urgent necessity) are only used in our Church, are a

(*f*) Συχνὰς καὶ σχεδὸν κατὰ πᾶσαν χειροτονίας ἔχομεν. Concil. Carth. Can. 35.

(*g*) *Acts* vi. 2.

(*h*) 1 *Tim.* iii. 2. *Titus* i. 6.

(*i*) Cyprian. Epist. 38. Ep. 68.

(*k*) Πᾶς ὁ λαὸς—ἀνεβόων ἐκέλευον αἰτοῦντες Ἀθανάσιον. Athan. Apol. 2.

(*l*) *Ad fastigium tantum accusatores suos latendo pervenit.* Ep. 2. Celestin. Bin. T. 1. p. 736.

(*m*) Concil. Adolph. Ep. Colon. An. 1549 Bin. Tom. 4. p. 239.

proper

proper means: But if after all this care, to procure an unblameable Clergy, (the like to which is used in no civil Offices,) some unworthy Persons do creep in, and some that are Ignorant or Scandalous, or both, get into holy Orders; no doubt it is a great Calamity to that place where their Lot falls, yet even this is no ground for Separation; our Saviour did not forsake the Communion of the Jewish Church, though their Priests then were extremely wicked, and he orders his Disciples both to hear and observe their injunctions (*n*), because they who exclude themselves, may direct others to the Kingdom of Heaven, and there was a *Judas* among the Apostles: We are to consider if this be our case, that the Grace which makes all Administrations effectual comes from God (*o*), who can work that which is good by evil, or incompetent instruments if he please (*p*); so that we may be profited by an evil Priest, and therefore the Greek Canonists have determined, *that we must not separate from such an one, though he be never so bad, but believe he may contribute to our Sanctification* (*q*). His wickedness hurts only himself, but your separation

(*n*) *Matth.* xxiii. 2. Δεῖ ὃν τῶν διδασκόντων τί ἀπὸ τοῦ θείου νόμου ἀκούειν, κἂν αὐτός μὲ ποιῶσον. Theoph. in loc.

(*o*) 1 *Corinth.* iii. 6.

(*p*) Παντὰς ὁ θεὸς οὐ χειροτονεῖ, διὰ πάντων δὲ ἐνεργεῖ. Vid. Chrysost. in 2 Tim. Serm. 2.

(*q*) Κἂν χείριστος πάντων ἐστιν ὁ ἱερεὺς οὐκ ὀφείλει ἀποσχίζειν μᾶλλον μὲν οὖν πιστεύειν δι' αὐτοὺς ἁγιάζεσθαι. Balsam. in 31 Can. Apost.

ration may hurt you, and the guilt of that lies at your own Door: The Poet compares such an one, to a Whetstone that makes other things sharp, but cannot cut any thing (r). St. *Augustin* frequently Treats of this Subject, and saith, *it is more reasonable we should tolerate the evil for the sake of those that are good, than to forsake the good upon the account of those that are evil* (s); and he thinks such a separation as preposterous, as it would *be for the Traveller to go back, because the mile Stone which directs others in the way, doth not stir it self* (t), and he brings in the Example of *Noah*, who did not forsake the Ark though there were unclean Beasts therein (u). *Nazianzen* compares this case to an Emperor who hath two Seals, one of Gold, another of Iron, the matter differs, but the impression and efficacy is the same (w). St. *Isidore* of *Peleusium* proves, that evil Priests do not defile the Sacraments, nor hinder their effect (x); and an old Council illustrates this with a proper comparison—*for* (says the Canon)

(r)—*Fungens vice cotis Acutum Reddere quæ ferrum valet exors ipsa secandi*: Poet. Lyricus ap. Sarisbur. ep. 170. p. 548.

(s) Aug. de verb. Dom. Ser. 18. p. 19, 20.

(t) Id. Hom. 50. p. 122.

(u) Idem ad Vincent. Epist. 48. p. 36.

(w) Greg. Nazianz. orat. 40.

(x) Isidor. Peleus. lib. 1. Epist. 120. & lib. 2. Epist. 37.

the

the Offices are no more defiled by the Crimes of him that officiates, than the Seed is corrupted by the Seeds-mans wickedneſs (*y*). Which may abundantly ſatisfie thoſe who are ſo unfortunate, as to live under an evil Prieſt, that they muſt not forſake Gods Ordinances, no, nor their own Congregation upon that account; yet becauſe ſuch Miniſters are diſcouraging to the good, and an excuſe for wicked Men, a diſhonour to God and a ſcandal to Religion; it becomes the Biſhops (as our Church directs) to uſe all poſſible precaution to keep all Ignorant and Vitious Perſons out of theſe holy Orders; of the manner uſed in conferring whereof we now proceed to diſcourſe.

(*y*) *Quia non inficit ſemen ſeminantis iniquitas.* Synod. S. Patric. Can. 7. ap. Spelm. Tom. I. p. 56.

A

DISCOURSE

UPON THE

OFFICE

For making

DEACONS

CHAP. I.

Of the Form and Manner of making Deacons in general.

§. 1. THE loweſt Order of the Clergy in the Apoſtolical and our Church is, that of a Deacon, which deſerves a great eſteem, becauſe the meaneſt Office in God's Houſe is honourable (*a*), and none ought raſhly to undertake it, nor ſuddenly to be admitted

(*a*) *Pſal.* lxxxiv. 10.

into it, becauſe it is the foundation of, and first ſtep toward the higher Orders (*b*); and being inſtituted by the inſpired Apoſtles, it is a Sacred Order which gives a Man power to miniſter about Holy Things. By *Moſes*'s Law the Levites were to be Holy as well as the Prieſts; and the directions which St. *Paul* gives concerning their Qualifications, are evidence ſufficient, that great care ought to be taken of their Admiſſion. 'Tis true, the firſt occaſion of making Deacons, was to diſpenſe the Charity of the Church among the Poor (*c*); but if they had not been intended for higher Miniſteries, there had been no need of requiring *they ſhould be full of the Holy Ghoſt and Wiſdom* (*d*). *Epiphanius* affirms they were taken out of the *LXX* Diſciples, who were Ordained Preachers in Extraordinary by Chriſt (*e*), and were now made Preachers in Ordinary, as appears by the inſtances of St. *Stephen* (*f*), and St. *Philip* (*g*), who both did Preach after their Ordination (*h*); and St. *Ambroſe* likewiſe affirms this Order may Preach (*i*). Beſides, in the

(*b*) *Ubi male† poſuimus Principia, ſic cætera ſequentur*, Cicer. ad Attic. l. 10. e. 20.

(*c*) *Acts* vi. 2.

(*d*) *Ibid.* ver. 3.

(*e*) *Luke* x. 1.

(*f*) *Acts* vi. 8.

(*g*) *Ibid.* viii. 5.

(*h*) Epiphan. adverſ. hær. lib. 1. T. 1. p. 22. b.

(*i*) *Quamvis non ſint Sacerdotes, Evangelizare poſſunt ſine Cathedrâ, ſicut Stephanus & Philippus*, Ambroſ. in Epheſ. 5.

the earliest Monuments of Antiquity, we find Deacons constantly attended on the Bishop in all his Sacred Ministrations, and assisted him; so that *Ignatius* saith, they were not only to serve Tables, *but to be Ministers of the Church of God* (*k*): and St. *Cyprian* affirms the Apostles chose them to be Ministers of their Episcopal Office, and of God's Church (*l*); but their special duty was *to distribute the Bread and Cup to the People after the Bishop had Consecrated it* (as a learned Author hath made out (*m*): who also shews there, that they bore a part in the Liturgy with the Priest or Bishop; and when Churches were built in the Country, Deacons alone, sometimes, performed the whole Office there, and not only read the Prayers, but the Gospel, and (by license) Preached or made an Homily upon it: So that their Privileges encreasing, at last they began to despise the Presbyters, of which divers of the Fathers complain (*n*), and many Canons of Councils were made to reform this abuse (*o*); but since we shall have occasion to treat of the particulars hereafter, we will now go on (after our usual method), first to

(*k*) Ἀλλ' ἐκκλησίας Θεοῦ ὑπηρέται, Ignat. Epist. ad Trall.

(*l*) *Episcopatus sui, & Ecclesiæ Ministros*, Cypr. ad Rogat. Ep. 9.

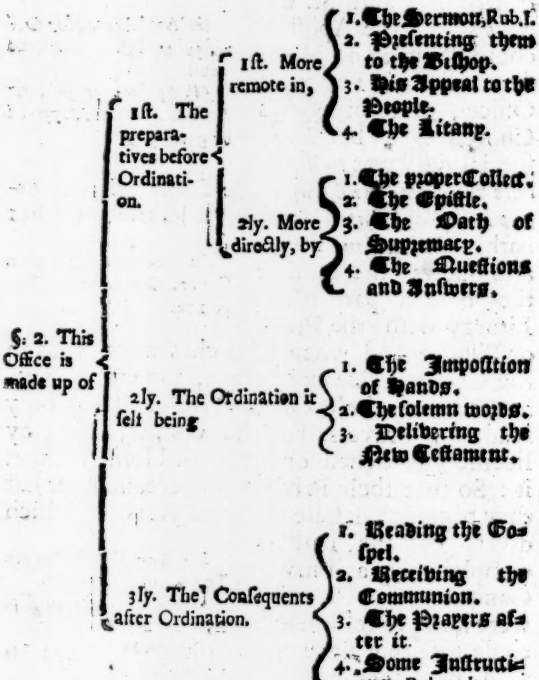
(*m*) Beveregg. Annot. ad Can. 2. Concil. Ancyr. T. 2. p. 174.

(*n*) Aug. Quæst. ex utr. Testam. mixt. qu. 101. Hieron. ad Evagrium, Ep. 85. Gregor. M. lib. 1. Ep. 14, 15, 16.

(*o*) Concil. Carthag. 6. Can. 18. Concil. Rom. sub Gelas. c. 9, 10. Concil. 1. Arelat. Can. 18. & 2 Can. 15.

give the Analysis of the whole Office, and then explain the Parts in order.

The Analysis of the whole Office for making a Deacon.



CHAP.

CHAP. II.

Of the Remoter Preparatives to Ordination.

§. 1. Rubr. 1. **When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring, &c.**

This Section orders a Sermon, or Exhortation shall precede every Ordination; which if it be celebrated in a Cathedral, and on a Sunday or Holy-day, the Sacrament is always Provided; only two things are to be noted; first the placing, and then the subject of these Sermons. The place of our Sermons ordinarily are after the Nicene Creed: but on these days left the Office should be broken, the Preaching is fixed after the end of our Morning Prayer, strictly so called. The Litany being removed into the Communion Service, as very proper to this occasion; otherwise the Litany would be to be said twice in one Morning, and so too much lengthen the Offices. And since the Ordination is to be performed at the Altar, and always joyned with a Communion, this Rubrick orders, that all the rest shall be finished in the Body of the Church, before the Bishop and Candidates go up to the Holy Table.

2*ly*. As to the Subject of the Sermon, it is required that it relate to this Occasion, for nothing is more comely (*p*), nor more profitable *than a word spoken*

(*p*) *Prov.* XXV. 11. Hebr. עַל־אָפְנָיו *super rotis suis.*

in due ſeaſon: it is very fit to inſtruct at this time, firſt the Candidates in the ſeveral parts of their Duty, and the Nature of their Office, that they may weigh and conſider well the great Charge they are about to undertake, and be encouraged chearfully to promiſe, and ſincerely to reſolve they will perform it by God's help. 2*ly*. It is alſo equally proper now to teach the Congregation what reverent eſteem they ought to have of ſuch as are ſet to watch for their Souls, to offer up their Prayers to God, and to make known God's Word and Will to them, and thus all may be edified by ſuch a pertinent Diſcourſe; and truly the uſefulneſs of ſuch a Sermon at this time is ſufficient to juſtifie our own and other reformed Churches in requiring it (*q*), if we had no Precedents for it in Antiquity. In the *Roman Church* in later Ages we can expect nothing of this kind, becauſe Preaching was there generally laid aſide for divers Centuries; yet in ſome very old Rituals there is a brief exhortation to ſuch as are to be ordained, or to the people, or to both, ſomething like a Homily (*r*). But probably in the *Greek Church* it was generally uſed, that one of the Candidates (if well qualified) preached, as St. *Chryſoſtom* did at *Antioch* on the day he was ordained Prieſt, as the Title of that Sermon, ſtill extant plain-

(*q*) *Poſt habitam Concionem, incipit is qui Ordinationis ritum adminiſtrat*, Form. Eccleſ. Luther. Edit. Lipſ. 1624.

(*r*) Form of Ordin. by Mr *Knox*. p. 10. Print. *Middleburgh*, 1594.

plainly ſhews (*s*), *viz. The firſt Homily when he was promoted Presbyter:* and the Diſcourſe appears to be made that very day (*t*). But he was a very extraordinary Perſon, and ſo might be choſen to give an early experiment of his fitneſs to enter into this Holy Order. Otherwiſe and ordinarily it ſeems more fit, ſome graver and more experienced Prieſt ſhould be appointed to do this Office, becauſe ſuch an one may be likely to exhort and direct all preſent, with more Judgment and more Authority, than he who hath ſcarce yet made any trial of his abilities.

(*s*) *Et convertens ſe Ordinator ad populum faciat Sermonem ſi velit — ante Litaniam,* Vet. Ordinat. circ. An. 900. ap. Morin. de Ord. par. 2. p. 322.

(*t*) Ὁμιλία πρώτη ὅτε πρεσβύτερος πεχειροτονήθη, Chryſoſt. Tom. 6. Hom. 38. p. 443. edit. Savil.

§. 2. Rubr. II. **The Arch-Deacon, or his Deputy ſhall preſent unto the Biſhop (ſitting in his Chair near to the Holy Table) ſuch as deſire to be ordained (each of them being decently habited) ſaying, &c.** This Rubric directs, 1*ſt*. Who ſhall preſent the Candidates. 2*ly*. To whom, and where they ſhall be preſented. 3*ly*. And in what Habits. As to the firſt, it hath been very ancient, and as generally obſerved, that the Arch-Deacon ſhould preſent both Prieſts and Deacons to be ordained. So that we find an univerſal conſent in all the old Formularies both of the *Eaſtern* and alſo of the *Weſtern Church* in this matter: ſo it is ordered in the *Euchologion* (*u*) in the *Syri-*

(*u*) Προσαγέσθω ὑπὸ τοῦ ἀρχιδιακόνου, Euchol. p. 252

(w) Ordin. Syror. ap. Morinum, par. 2. p. 406.
(x) Ver. Form. Latin. ibid. p. 398.
(y) Pontif. Rom. p. 31.

an forms (*w*), in the old Latine Ordinals (*x*), and in the modern Roman Pontifical (*y*), as well as in our Church: and there is greater reaſon for this now than of old, when the Arch-Deacons lived with, and conſtantly attended on the Biſhop at the Cathedral. For now they have a conſiderable Juriſdiction allotted them in each Dioceſs, which they ought yearly to viſit, and thereby they muſt become acquainted with moſt of the Clergy, and ſo can beſt judge of their Teſtimonials: yea it is their Duty and intereſt to take care that none but worthy perſons be admitted, becauſe when they come afterwards to be fixed in Country Cures, they may probably fall under their Government, and if they be Learned and Pious, they will have the reward of this care in examining them, by the comfort and credit that will accrew from ſuch admiſſions. Having thus given the reaſons of the Arch-Deacons preſenting, I ſhall ſay ſomething of their Original and Office; in great Churches, where the Biſhop had many Deacons, the eldeſt had the Title of Arch-Deacon and was a ſort of Governor over all the reſt (*z*), and thus *Athanaſius* is called *Arch-Deacon to* Alexander *Biſhop of* Alexandria. The Deacons in ſome places choſe thoſe, not for Age alone, but other good qualities (*a*), af-

(z) Τῆ χορῆ τῶν διακόνων ἡγούμενος, Theod. Hiſt. l. 1. c. 26.

(a) *Diaconi eligunt de ſe ſi quem induſtrium noverint, & Archidiaconum vocent*, Hier. ad Evagr. ep. 85.

afterwards the Bishops chose them; and if the Senior was not fit, he might nominate another, as an old Council decrees (*b*), and this with their being ever in the Bishops eye, gave them so much Power at *Rome*, that the Arch-Deacon, though no Priest, must approve of all that were to be advanced from Deacons to Presbyters there (*c*); which custom of *Rome* was soon after imitated by all other Churches, and among their various Duties described by *Isidore* (*d*); this was ever one, to examine and approve of Candidates for Holy Orders; yea the Bishops employed them in so many affairs, that they were called *his Eyes* (*e*), but still they were but of the Order of Deacons; so that when an Arch-Deacon was to be consecrated a Bishop, he must first be ordained a Priest (*f*). After this, though they kept the old Title of Arch-Deacons, they were often Presbyters; so that the Canons of *Hincmarus* are directed, to *Guntharius* and *Odelhardus*, Arch-Deacons and Priests (*g*); and then their Power was very much enlarged;

(*b*) Concil. Agath. Can. 23. An. 506. Bin. Tom. 2. par. 1. p. 555.

(*c*) Hieron. ad Evagr. ep. 85. ubi supra.

(*d*) Isidor. Hispal. ep. ad Leudef. Episc. Cordub.

(*e*) Οἱ ὀφθαλμοὶ ἐπισκόπου. Isid. Peleus. lib. 4. ep. 188. ad Lucium Archid.

(*f*) Sidon. Apollinar. l. 4. ep. ult.

(*g*) Capitul. Hincmari An. 874. Tom. 3. Concil. Gallican.

for

for they were appointed by the Biſhops to viſit their Dioceſſes for them (*h*), in the Roman Ordinal they are called *the Biſhops Vicars*, and had a certain Form of Prayers, and ſome Ceremonies uſed at their Promotion (*i*): Which though it be not Cuſtomary here, yet the great truſt repoſed in them, and the mighty benefits that may accrew to the Church by their prudence, fidelity and diligence, ought to make our Biſhops always chooſe thoſe, that are moſt Eminent for their Learning, Induſtry, Gravity and good Life, to this conſiderable Office, and theſe will very much aſſiſt them in the good government and ordering of their Dioceſſes; eſpecially after Age or Infirmities have indiſpoſed them for perſonal Overſight, as to the remoter parts under their juriſdiction.

(*h*) Onuphr. Panvin. in libel. de vocab. Eccl.

(*i*) Vid. Morin. de Ordin. Cophtit. p. 508.

2*ly*, The Perſons to whom they are preſented for Ordination is the Biſhop, who (as we have ſhewed) hath the ſole right to ordain, and becauſe he repreſents in this Act the perſon of Chriſt, from whom the power of giving holy Orders by his Apoſtles, hath been rightly transferred to them, therefore he Sits in a Chair near to the holy Table, which Seat is called in the Greek *a little Throne* (*k*), and of old (that too much State might not be uſed in the moſt holy place, and the pre-

(*k*) Καθηται ἐμπροσθεν τῆς ἁγίας τραπέζης ὁ ἀρχιερεὺς ἐις θρονίον. Euchol. p. 292. alij addunt μικρὸν. vid. p. 297.

presence of the King of Kings) it was only covered with a Linen Cloth, as we learn from the Passion of St. *Cyprian* (*l*), who was offered at a Seat in the *Prætorium*, accidentally covered with Linen, so that even then he sat as Bishops use to do: In the Roman Church it is called by an old Saxon name, which implies it was *a folding Stool or Chair*, placed as it is with us within the Rails (*m*). For Ordinations in all Churches being accompanied with the Communion, have constantly been celebrated near the Altar, before which in the Eastern parts the Candidates stood for some time, while some Prayers were made in a very humble bowing Posture, expecting and waiting for the Gifts and Grace of God, as divers Offices do express it (*n*). Which ours who are to be ordained should so far imitate, as to approach with reverence and great humility this Sacred place and him who acts in the name of our Lord Jesus Christ, and is in this Office his immediate delegate.

(*l*) Vid. Pont. in vit. D. Cyprian. p. penult.

(*m*) *Episcopus accedit ad Faldistorium ante altare.* Pontif. Rom. p. 30.

(*n*) *Qui cum tremore stat coram Patre nostro Episcopo.* Ordin. Syror. apud Morin. par. 2. p. 397.

3*ly*. As to the Persons presented, this Rubrick takes care of their external Decency, as the following Question and Answer doth of their inward fitness: First it is ordered, that every one of them shall be Decently habited, because a good Figure and decent Apparel naturally

turally gain reverence and respect, but affected gaiety and sordid dirtiness equally cause contempt: Almighty God himself prescribed the Garments for the High-Priest, the Priests and Levites under the Law, and they were such, as might procure Honour and Glory even to the lowest Order (o). And in all Nations in the World their Priests wore Garments differing from other Men. Our own Canons enjoyn, that Ministers shall at all times wear grave, distinct and decent Habits (p), wherein our Law agrees with the Orders of other ancient Churches, *which forbid the Clergy to imitate the Lay-mens Fashions in any sort of Clothes, and to use any but a very grave Habit, even when they do not officiate* (q). In the Eastern Church it was punished with a Weeks suspension, for a Priest to be *seen* (either at Home or in a Journey) *in any other Garb than in that appropriate to his Order* (r). St. *Hieron* declaims extremely against those of his Order, who drest themselves *rather like Bridegrooms than Clergy-men* (s). So that he thought it their duty to go always in grave and plain attire, even

(o) *Exod.* xxviii. 2. Ibid. ver. 40. Ἐις τιμὴν καὶ δόξν, vers. lxx.

(p) Can. lxxiv. Eccles. Anglican.

(q) *Nec vestibus nec calceamentis decorem quærant.* Concil. Carth. 4. Can. 45. Bin. Tom. i. par. 1. p. 549.

(r) Στολαῖς ταῖς ἤδη τοῖς ἐν κλήρῳ καταλεγομέναις ἀπονεμηθείσαις. Concil. 6. in Trul. can. 27. Bever. T. 1. p. 187.

(s) *Sponsos magis existimato quam clericos.* Hier. ad Eust. ep. 22. p. 184.

even when they were abroad; and he informs us that the Clergy had a Habit in those days, when they did officiate different from that they wore commonly (*t*). The old French Law, charge Priests and Deacons not to put on *Garments like Lay-men*, but Cassocks like the Servants of God (*u*). I could add more Laws to this purpose, but I choose rather to observe the agreement of Foreign reformed Churches, as well as the ancients with us in this Matter: The Lutheran Synod decrees, *That Ministers as well by their pastoral Habit, as by their cutting their Heir, shall be distinguished from other Orders of Men* (*w*); for other Churches I refer the Reader to the laborious Collections, and undeniable evidence in this matter, of a late learned Prebendary of this Church (*x*). So that if the Clergy oppose these Orders, and affect to be Gay and Modish, or cast off their Priestly Garments, they act contrary to the Reason of Mankind, the Custom and Laws of all Nations, as well as of our Church, which enjoyns them to go decently always in peculiar Habits; but when they come to be ordained, it is expected they should all be clad in white Surplices,

(*u*) *Religio divina alterum habitum habet in usu communi, alterum in ministerio.* Id. in Ezek. 44.

(*t*) Capitular. An. 742. cap. 7. Tom. i. p. 148.

(*w*) —*Ut externo Habitu pastorali, sic etiam comâ capitis, à reliquorum hominum ordinibus sint distincti.* Synod. Luth. An. 1600. edit. Lipsi. 1624.

(*x*) Durel's *View of the Reformed Churches*, § 1. chap. 20. p. 21.

Surplices, to diſtinguiſh them from the reſt of the people, and becauſe that is the colour, and the very Garment, which they muſt put on whenever afterward they miniſter in Gods Houſe. I know ſome preciſe and ignorant people are prejudiced without Reaſon, againſt the uſe of this white Veſtment: But St. *Hierom*'s Queſtion at the ſame time, proves its ancient uſe in the Chriſtian Church, and reproves their needleſs ſcruple: *Can it be* (ſays he) *any offence to God, for a Biſhop or Prieſt to go to the Communion in a white garment* (*y*)? and ſince it is in God's ſervice, if it do not offend him, why ſhould it offend any of us? Now that it is pleaſing to God, appears, becauſe he himſelf choſe pure Linen Ephods for his Prieſts and Levites under the Law (*z*) which was ſo well known, that ſuch were called *thoſe who wore a Linen Ephod* (*a*). From the Jews 'tis probable the Egyptians learned this Cuſtom, *to wear no other Garments but only of white Linen, looking on that as the fitteſt covering, for ſuch as attended on Divine things as being moſt pure* (*b*). The like Garments alſo were worn by the *Brachmans*, who were the Indian Prieſts

(*y*) *Quæ ſunt rogo inimicitiæ contra Deum ſi Epiſcopus vel Presbyter, &c. in adminiſtratione ſacrificiorum —— candidâ veſte proceſſerint.* Hier. adv. Pelag. l. 1. c. 9. T. 2. p. 416.

(*z*) *Exod.* xxviii. 4. 1 *Sam.* chap. ii. 18.

(*a*) 2 *Sam.* xxii. 18.

(*b*) *Quod ex lino contextum eſt, puriſſimum eſt divinis rebus velamentum.* Apul. in Apol. part. 1. Vid. Hieron. in Ezech. c. 44.

Priests as *Philostratus* Reports (*c*). From so Divine an original and spreading a practice, the ancient Christians did use white Linen Garments in divine administrations, and that is one of the principal parts of the Ministers attire in the Eastern Church (*d*), and it was so long since used there, that *Nazianzene* advises the Priests to purity, *because a little spot is soon seen in a white Garment* (*e*), and a later Author saith, *this colour is the emblem of Purity and Holiness, and an imitation of Gods glorious clothing*, who *covers himself with Light as it were with a Garment*, *Psal.* civ.2. (*f*), to which we may add, that it was a Custom at *Rome*, for all that stood for any Office to appear in a white Garment in token of their innocency, from whence we derive the word *Candidates*, as very learned Authors have noted (*g*). I can allow the observation of St. Fulgentius, *that the change of the Heart is the best preparative for Gods service*, but must disallow the conclusion he drew from thence, *that therefore he would officiate in the same Clothes that he slept* (*p*). The persecuting

(*c*) Philostrat. vit. Apollon. l. 3. c. 4. item Saubert. de Sacrificiis cap. 8.

(*d*) Euchol. not. p. 111. num. 11.

(*e*) Ἔσθητος λαμπρᾶς οἰσπίλοι περιφανέστεροι. Greg. Naz. in Matth. 19.

(*f*) Λευκὸν μὲν διὰ καθαρότητα καὶ ἁγιωσύνην. Symeon. Thessal. ap. Euchol. not. ut supra.

(*g*) Just. Lips. Elect. l. 1. cap. 13. & Voss. etymolog. voc. *Cand.*

(*h*) Vit. B. Fulg. c. 18. p. 22.

ting times he lived in, when the Orthodox worſhip was ſuppreſſed, may excuſe that practiſe; but it is contrary to the *African* Canons, and the general Uſe of all other Churches, and if I were to determine this matter I ſhould decree, *That the Clergy ought to change their Garments, when they Miniſter, for Mens ſake, who naturally love decency in all things, and eſpecially thoſe that are Sacred:* And to change their Hearts for Gods ſake, who ſees their thoughts, and is preſent at all our Religious Aſſemblies.

§. 3. **The words at Preſenting.** **Reverend Father in God I preſent unto you,** &c. **[Biſhop] Take heed that the Perſons,** &c. **[Arch-Deacon] I have enquired, and alſo examined them, and think them ſo to be.** This Dialogue ſhews the wonderful caution uſed by this Church in admitting Men to holy Orders, in appointing a proper Officer to examine both their Learning and their Lives; and that ſo ſtrictly, that unleſs he can with a good Conſcience publickly affirm he believes them apt and meet, to exerciſe their Miniſtry to the honour of God and the edifying of the Church, they are not ſo much as allowed to ſtand for Candidates, nor can they be preſented to be ordained: The matter is by Divine appointment, and ſo is indiſpenſible; for St. *Paul* hath charged, *that he ſhall firſt be proved or examined, who would uſe the Office of a Deacon* (*i*); and all the ancient Canons ſtrictly require

(*i*) Δοκιμαζέσθωσαν πρῶτον. 1 Tim. 3. 10.

require it. Yea, one Office appoints, that divers Priests shall testify the Persons fitness, for his Manners and his Learning especially in sound Doctrine (*k*). The words were something altered at our Reformation, for in the old Roman Forms, the Arch-deacon said, *our holy Mother the Catholick Church requires you would Ordain*, &c. (*l*); but in regard the Arch-deacon hath no Commission to appear for the whole Catholick Church, our Reformers did judge it better for him, to speak in his own name; and since the duty of examining lay on him, he was thought fittest to pass for them, and this he must do explicitely, by saying *He thinks them to be duly qualified*: And not with that unseasonable Salvo, which the Roman Ordinal puts into his Mouth—*as far as Human frailty suffers me to know* (*m*); Which the Forms of *Edw.* the 6th caused to be left out, least any negligence might shelter it self under such an excuse (*n*). But however, least any unworthy Person should impose upon the Arch-deacon, or his Deputies, divers of our best and greatest Bishops have used (after all) to examine the Candidates themselves, and though they did

(*k*) Officium Coptbit. in Ordin. Sacerdotis, ap. Morin. p. 507.

(*l*) *Postulat S. mater Ecclesia Catholica ut hunc ordinetis.* Form. Latin. ord. Morin. par. 2. p. 271.

(*m*) *Quantum humana fragilitas nosse sinit scio & testificor.* Vet. form. ap. Morin. ibid.

(*n*) Confer. Pontifical. Roman. p. 31. cum Liturg. Ed. 6. apud Sparrow. pag. 139.

not lay aside the use of their Delegate, nor of this Form, yet they resolved to be certain of their own knowledge, that the Arch-Deacon did both answer truly, and judge aright (o). As to the Phrases here made use of 'tis known that the *Sons* of the Prophets called them by the honourable and endearing Name of *Fathers* (p); and Kings gave them the same Title in those days also (q). The Apostles called Clergy-men their Sons (r), and claimed to be *Fathers* to them and to all the Faithful (s), by which Name Christian Bishops, who succeeded them in their Office, were generally called (as I shewed before) (t); but to distinguish them from Natural Parents, they saluted them *Fathers in God, or in Christ*; and they are so Particularly in this Solemn Act to those they Ordain, wherein they put them into a new and nearer relation to God and Christ Jesus, and adopt them into, not only the Service, but the Family of their Heavenly Father. I need not enlarge upon that solemn Charge the Bishop gives the Presenter, which briefly but fully intimates, first the necessary Quali-

(o) *See the Life of Ar. B. Williams, Par. 2. p. 41. and Life of Ar. B. Usher. p. 90.*

(p) 2 *Kings* ii. 12.

(q) 2 *King.* xiii. 14.

(r) 1 *Tim.* i. 1. & 2 Ep. i. 2. *Titus* i. 4.

(s) 1 *Cor.* iv. 15.

(t) Preface, §. 3.

Qualifications for a Minister, *viz.* Learning and *Godly Conversation.* 2*ly.* The principal ends for which Ministers are appointed, *viz.* to promote the Honour of God, and to edifie Men who are Members of his Church; of both which I shall have frequent occasion to speak hereafter.

§. 4. **The Appeal to the People**] **Wherein, if there be any of you who knoweth any impediment, or notable Crime in any of these Persons presented, &c.**] In pursuance of this care to keep unworthy Men from entring into Holy Orders, by the direction of Holy Scripture, and Primitive Practice, our Church enjoyns the Bishop shall enquire of the People if they know any of the Candidates to have been guilty of any such Crimes, as ought to exclude them from Holy Orders. The first Deacons were appointed to be such as all the Disciples could witness for their goodness (*u*) and St. *Paul* makes it necessary, not only for a Bishop, but even for a Deacon also, *that he be found blameless* (*w*) *before he can exercise that Office.* Now this can no other way be secured, but by enquiring of those among whom he hath lived before he came to be Ordained; wherefore this method was always taken in all Churches, for upon this ground Orders were given in publick, as was noted before; and among the Apostolical Canons it is decreed,

(*u*) Ἄνδρας ἐξ ὑμῶν μαρτυρουμένους, *Act.* vi 3.

(*w*) 1 *Tim* iii. 2, and 10. *Tit.* i. 7.

That such as have been convicted of Fornication, Adultery, or any other notorious Crime, should never be admitted into any Ecclesiastical Order (x); they might upon their repentance be absolved, but after such a blot, could not be advanced to the honour of the Clergy; that Dignity being to be conferred upon none but unblemished Persons; and the higher the Order was, the stricter care was taken; for *Tertullian* acquaints us, that *the Governors of Christian Assemblies must be approved and reverent Men, acquiring this Honour, not by Mony, but by a testimony*, that is *whose innocence the people could attest* (y). St. *Cyprian* is very full and clear in this matter, for he observes (z), *That God ordered the Priest of old should be set before the whole Congregation, —that the People being present, the Faults of evil men may be discovered, and the Merits of the good published; — and if any were then charged with any Crime, such might be admitted to repentance, but were prohibited Ordination into the Clergy, and excluded from the Sacerdotal Honour:* the same thing is also affirmed by *Origen, viz.* that *such as have notoriously sinned, can have no Dignity in God's Church* (a); and the same Author further shews the use of a publick Ordination, saying, *The*

(x) Ἐις κλῆρον μὴ προσαγέσθω, Can. Apostol. 61. Bever. Tom. 1. p. 40.

(y) *Præsidunt probati quique Seniores honorem istum non precio, sed testimonio adepti*, Tert. Apol. c. 39.

(z) Cyprian. Epist. 68. ad Cler. & Pleb. Hisp. p. 201, 202.

(a) Ἀλλ' εἰς οὐδεμίαν ἀρχὴν τῆς ἐκκλησίας τοῦ Θεοῦ καταλέγοντες τοὺς φθάσαντας, Orig. in Cels. l. 3.

The presence of the People is required at the Ordaining of a Priest, that they may all know and be satisfied, that he who is chosen is the Best, the Learnedst, the Holyest and the most eminent for all Virtue (*b*); and when such were pitched on, the People used to cry *He is Worthy, he is Worthy*; a Phrase which seems to have been originally derived from the ancient *Romans*, for so *Fabius* in *Livy* recommends *P. Decius* to be his Collegue in the Consulship, *that he was Worthy of the People, and Worthy of his Parentage* (*c*), which *Brissonius* takes to be a Form (*d*), and notes that *such as were unworthy were not allowed to give in their Names among the Candidates* (*e*): yet if any such did stand for Offices, the Form of denying them was, for the People to cry out *Unworthy* when their Names were published (*f*). And that this publishing the Names of the designed Clergy was usual both among Christians and Jews in the eldest times, we may learn from a remarkable passage of the Emperor *Alexander Severus*, who lived *An. Chr.* 230. and endeavoured to revive this Custom (then obsolete) in *Heathen Rome*; *For when he would give Governors to Provinces, or make any great Officers, — He published their Names, and exhorted the People if they knew any*

(*b*) Idem hom. 6. in Levit. cap. 8.

(*c*) —*dignum vobis, dignum Parente suo*, Liv. lib. 10. c. 13. p. 758.

(*d*) Brisson. de formul. lib. 2. p. 135.

(*e*) *Quos indignos judicavit profiteri vetuit*, Vell. Paterc. l. 2.

(*f*) Ἀντεφώνουν οὐκ Ἄξιος, Plutar. in Galb.

any Crimes they had committed, they should prove them, or else not to accuse them on peril of Death: For he said 'twas unreasonable, that what the Christians and Jews did in publishing their Priests before they ordained them, should not be done in making Rulers of the Provinces, to whose power, not only mens fortunes but their lives also were committed (g): that just Prince it seems liked the custom, but knew not the Christians had greater reason than he, to do this, *viz. Mens Souls, which are of more value than their Lives and Estates, are committed to our Priests*: but of the rite it self, all Ages afford evidence. When *Fabian* was designed Bishop of *Rome*, *An.* 237. by the miraculous lighting of a Dove on his Head, *The People* with one Soul and all readiness cryed *He is Worthy* (h). The Author of the Apostolical Constitutions, who, (though he writ after this) relates many ancient Customs, saith, that upon the publication of a good Man *they use to cry thrice He is Worthy* (i). In the *Western Church* there is abundant proof of this form of Acclamation, as may be seen in St. *Ambrose* (k), and in St. *Augustine*, who declaring *Eradius* his Successor, the People cryed out divers times *He is Worthy*,

(g) Lamprid. vit. Alex. Severi, cap. 45. p. 570.

(h) Τὸν πάντα λαὸν — προθυμίᾳ πάσῃ καὶ μιᾷ ψυχῇ, Ἄξιον, ἐπιβοῆσαι, Euseb. l. 6. c. 29.

(i) Καὶ συνθεμένων αὐτῶν ἐκ τρίτου Ἄξιον εἶναι, Constit. Apostol. l. 8. c. 4.

(k) Ambros. de dignit. Sacerd. c. 5. Tom. 4. p. 382.

thy, He is Worthy, He is Juſt (*l*). So when *Ruſticus* was choſen Biſhop of *Anvergne, all the People immediately cryed out, He is Worthy and Juſt* (*m*): yea, in this Church of *England* it is recorded of *Gundulphus, that his excuſing himſelf as Unworthy to be a Biſhop, was drowned by the cry of the People, that he was Worthy* (*n*), and ſo he was choſen Biſhop of *Rocheſter* about ten years after the Conqueſt: But nothing can make this Cuſtom clearer than the ancient Forms of Ordination, which in the two lower Orders conſtantly preſcribe, that the People ſhall teſtifie their conſent by crying *Worthy*: which they thrice repeat in the *Greek Church* (*o*), and in like manner at the Conſecration of a Biſhop the Clergy repeated thrice *he is Worthy, he is Juſt*, in the old Roman Form (*p*): In other Forms of great antiquity the ſame acclamation is required before a Biſhop be Conſecrated (*q*); and in the lower Orders there is generally in all the Gallican and other Weſtern Offices of Ordination, a form of addreſs to

(*l*) Aug. Epiſt CX. edit. Venet. 1552. T. 2. p. 107.

(*m*) Greg. Turon. hiſt. Franc. l. 2. c. 13.

(*n*) *Vox ſe indignum clamantis opprimitur, cùm quo ſe clamat indigniorem eo dignior acclamatur*, Selden. not. in Eadmer. p. 196.

(*o*) — ὁ Ψάλλετε συνήθως τρίτον τὸ Ἄξιος. Euchol. in Ordin. Diac. p. 251. ita in Ordin. Presbyt. p. 294.

(*p*) Ordin. Roman. vet. ap. Morin. de Ord. Lat. Par. 2. p. 276.

(*q*) Morin. ibid. p. 265.

the People desiring to declare by their Voices, that *such an one is Worthy to be a Priest or a Deacon* (r). But it seems this was afterwards turned into a Summons to the People to make their Objections against any of the Candidates (s). And so hath this Form continued for near 1000 years together, as may be seen by comparing the ancient and later Offices, and those of other Churches with that of our own (t). So that in so universal an agreement of the whole Christian World, founded upon so plain intimations of Holy Scripture, we cannot but own the usage is right in it self, and the best expedient that can be found to exclude the Unworthy: Yet this constant and solemn application to the People, no doubt gave occasion to their further encroachments at elections of the Clergy, and at last from witnesses of their Conversation they presumed in some places to claim a right of chooſing, especially their Bishops, which filled those Churches, where it was practised, with violent Factions and intolerable Mischiefs. However not only Mr. *Baxter*, but some that pretend to our Communion, have undertaken to defend this false, pernicious and impracticable Opinion, *that the People have right*

(r) Mabil. de Lit. Gallic. l. 3. p. 103. & p. 305. Morin. ut supr. p. 263, 264.

(s) Morin. in ordin. circ. An. 700. p. 267.

(t) Morin. de ord. Lat. Par. 2. p. 272, 281, 284, 310, &c.
Pontif. Roman. p. 31, & p. 40.
Ordin. Ed. 6. apud Sparrow. Col. p. 139.
Scotch Psalter by Jo. Knox. p. 11.

right to chooſe their Paſtors; wherefore I ſhall take leave to digreſs a little, and briefly enquire into this matter.

§. 5. **Of Popular Elections.**] If the People had a right to chooſe, doubtleſs it would have been declared in Scripture, or in pure and primitive Antiquity, or it muſt be grounded upon conſtant and uncontrolled practice in ſome of the firſt and beſt Ages; but neither of theſe can be proved. Before the Law, the Prieſtood being hereditary and the privilege of the Firſt-born, God (who only gives precedency of Birth and long Life) not the People, choſe their Prieſts. Under the Law the Prieſthood was fixed in one Tribe, and the Office of High-Prieſt in one Family, and none of them could be excluded, unleſs there were ſome defect in their Extraction, their Bodies or their Minds, or for ſome high Crime, of which ordinarily the *Sanhedrin*, not the People were judges (*u*), and the Kings ſometimes placed or diſplaced the High-Prieſt (*w*), ſo did *Antiochus Epiphanes* (*x*), and the Roman Emperors: when they had ſucceſſively conquered the Jews, chooſe or reject the High-Prieſts at their Pleaſure: But in all this period, for near 4000 years, there are no footſteps of either Right or Fact as to popular Elections. After our Saviours coming, and entring on his Miniſtry, he choſe his Apoſtles

(*u*) Vid. Outram. de Sacrif. l. 1. c. 6. p. 63.

(*w*) 1 *Kings* ii. 27, & ver. 35.

(*x*) Joſeph. Antiq. lib. 15. cap. 3.

ſtles and the *LXX* Diſciples himſelf; and 'tis plain he gave his Apoſtles power to chooſe and ordain others, and left no manner of intimation, that the People ſhould have any right herein. Thoſe *CXX* who *appointed two Candidates for the vacant place of* Judas, *and left the choice, by lot, to God* (*y*) were not all the Believers, no nor that *multitude of the Diſciples who choſe the ſeven Deacons* (*z*), but the Apoſtolical College of Paſtors which conſiſted of the Apoſtles and 70 Diſciples, and about 38 more of the principal Diſciples fitted for the Miniſtries of the Church, as a very learned man hath proved (*a*). The Holy Ghoſt choſe *Barnabas* and *Saul* (*b*). The Apoſtles were only guided by it in chooſing Biſhops for their fixed Succeſſors (*c*), and had a peculiar gift of diſcerning Spirits, that is, of judging who were fit for theſe Offices (*d*); and they being inſpired, gave Rules only to the Biſhops, *Timothy* and *Titus*, what kind of Perſons they ſhould chooſe into the Miniſtry (*e*), (as hath been obſerved already) therefore they only then

(*y*) *Act.* i. 23, 26. *Solent quæ ſorte dantur dici diviniùs dari*, Aug. Gen. ad lit. l. 2. c. 18.

(*z*) *Act.* vi. 2. 5.

(*a*) Dr. *Lightfoot's* works, Tom. 1. pag. 744, &c. & pag. 778.

(*b*) *Act.* xiii. 1, 2, 3.

(*c*) 1 *Tim.* i. 18. Vid. Patr. citat. à Grot. in loc.

(*d*) 1 *Cor.* xii. 10.

(*e*) Vid. Theoph. Præf. ad 1 Ep. Tim. & ad Epiſt. Tit.

then had a right to elect. The Peoples part (allowed by St. *Paul*) being no more but only to declare them blameless, as witnesses of their Conversation: and certainly so long as the Apostles lived who had so extraordinary an inspiration (and so had most of their immediate Successors); it had been the highest presumption for the People to meddle any further in Elections, than to applaud their choice: So that there is no ground in Scripture for the Peoples Right to choose their Pastor. Wherefore if they had not this power from Christ nor his Apostles, let us next enquire whether the Primitive Church gave them any such Right. St. *Clement*, who lived with the Apostles, saith *they chose Bishops and Deacons out of those they had proved by the Spirit, and that the whole Church was pleased with their choice* (*f*), that is, they did not give their consent before, but by an after-act testified their satisfaction, as that word elsewhere signifies (*g*). So that the People then could not be said to elect, nor yet in any of those Cases where God, by immediate direction of his Spirit, or by some miraculous indication singled out the Person which was to be Ordained, of which for some Ages there are divers instances (*h*); and till

(*f*) Συνευδοκησάσης τῆς ἐκκλησίας πάσης, Clem. Ep. ad Corin. p. 100.
Universa Ecclesia sibi gratum esse testante, ita vertit, P. de Marca. lib. 8. c. 2.

(*g*) *Rom.* i. 32. Συνευδοκοῦσι.
Luk. xi. 48. Συνευδοκεῖτε.

(*h*) Ὑπὸ τοῦ πνεύματος σημαινομένων, Euseb. l. 3. c. 17. p. 67. idem l. 6. c. 9. p. 156. idem ibid. c. 22. p. 169.

till the time of compiling the Apoſtolical Canons, *there were Biſhops promoted by divine Grace*, that is, *by indications from the Spirit* (*i*). So alſo the People had no right to elect, nor hand in the choice of Biſhops in thoſe Churches where the eldeſt Presbyters ſucceeded of courſe, being fit; or if not, the Presbyters of that Church choſe one out of themſelves; as it continued to be done at *Alexandria* from St. *Mark*, down to the time of *Dionyſius*, for near 250 years (*k*): but *Ecchellenſis* ſaith, *the uſage remained there to much later times* (*l*). And I could give many examples (though they were irregular) where Biſhops nominated their Succeſſors, and the People did ſubmit to their Choice, and here alſo they could not be ſaid to elect. The main arguments for this pretended Right, are ſome paſſages of St. *Cyprian*, and a few ſeeming reaſons. But firſt as to St. *Cyprian*, though *he uſed to conſult with the Prieſts, Deacons and People in ordaining to the lower Degrees*, the reaſon was, *that he might weigh every ones merits and manners by their common advice* (*m*). But to ſhew this gave them no right to elect, he there ſpeaks of one that he ordained privately, becauſe he knew the Per-

(*i*) Apoſtol. Can. 80. Bever. Tom. 1. p. 52.

(*k*) Hieron. ad Evagr. ep. 85. Tom. 2. p. 511.

(*l*) Ambroſ. com. in cap. 4. ad Epheſ. T. 3. p. 504. item Ecchellenſ. ap. B. Stilling. unreaſ. of Separat. p. 320.

(*m*) *Solemus vos ante conſulere, &c.* Cypr. ep. 33. p. 76.

Perſon was worthy (*n*), and his next Epiſtle preſents us with a like caſe (*o*). Now it is not likely this ſtrict Father and holy Martyr, would have choſen men into his Clergy without the People, if they had a right to elect. Beſides, where he runs higheſt to prove the Peoples preſence neceſſary, it is only, *that unworthy Perſons may be excluded* (*p*). *The election is made by the Biſhops, but before the People, who know perfectly every ones life, and have ſeen their Converſations* (*q*). So that here they are only witneſſes, and they have the teſtifying part, but the Biſhops the power of judging and approving. 'Tis true, the People in thoſe difficult perſecuting times were forced ſometimes to ſieze on, and compel Men to become Clerks or Biſhops, which was then a prologue to Martyrdom; and the Governors of the Church connived at, and confirmed theſe uncanonical Elections, otherwiſe they might have wanted Clergy; but this muſt not be preſſed for a Precedent to our peaceable times, any more than *Phedimus* of *Amaſia* his chooſing and dedicating *Gregory Thaumaturgus*, Biſhop of *Neo-cæſaria*, when he was diſtant three days journey, can juſtifie ordaining men at a diſtance; or one of the Crouds naming *Alexander*, a Collier, for Biſhop of *Comana*, ought to

(*n*) Id ibid. p. 77.

(*o*) Id. ep. 34. p. 80. Vid. item ep. 35. p. 84.

(*p*) *Ne quis ad altaris Miniſterium, vel ad Sacerdotalem locum indignus obreperet*, Cypr. ep. 68. p. 201.

(*q*) *Epiſcopus deligatur plebe præſente, quæ ſingulorum vitam planiſſimè novit*, Id. ibid. p. 202.

to be brought to justifie the right of popular nominations; these were extraordinary cases, and proved well in those instances, but must by no means be drawn into example. The reasons also given to prove popular Elections necessary in this period, before Christianity was setled, are not cogent. 'Tis said, 1*st*. The Clergy were then chosen out of the Body of the People. 2*ly*. It was necessary they and their Pastors should be dear to each other. 3*ly*. Their maintenance was only the Peoples free-will offerings. To which 'tis replied, that every one of the particulars are true of the Apostles times, in which 'tis certain the People did not elect. Besides, 1*st*. The Pastors being chosen out of the People, only proves, that they were proper witnesses of their Conversation, but not judges of their Learning, which yet Electors ought to be. 2*ly*. Nothing was more likely to set variance between the Pastor and the Party which was overvoted in the choice, than such popular elections, as was found by sad experience afterwards (*r*); and had that hapned in times of persecution, those factions had ruined Christianity in the Cradle. 3*ly*. The defeated Party would have been provoked to withdraw their Contributions from a Pastor forced on them, and so great want must have ensued in many places; but I must remark, though the Quantity was voluntary, yet they were better Christians in those Ages, than to think themselves at liberty to give less than a Tenth Part,

(*r*) Vide Augustin. ep. 225. & D. Hieron. ep. 60, 61, 62.

Part, since Christ had ordained (agreably to his Fathers provision under the Law,) *that they who preached the Gospel, should live of the Gospel* (s), and whoever chose them, when they were chosen, this at least was their just due; I shall not now mention those weak Inferences from publishing their Names to the People, as if that made them Electors: For that very Historian who says the Emperor *Severus* proclaimed the Names of his intended Governors for Provinces, also notes, *that he gave, and he chose the Men for those places:* So that as yet there appears no ground for any right of the People in choosing Pastors, no nor in the Canons of these Ages. Those called the Apostolical, *Forbid Bishops to be translated, though the multitude force them, unless the Bishops judge it reasonable* (t). *They suppose a Bishop sent to a stubborn People who will not receive him* (u), who therefore certainly was not chosen by them; yea divers of these Canons make the Bishops Judges, *whether the Person be worthy or no* (w). The Council of *Ancyra* (ten years before that of *Nice*) also speaks of *Bishops constituted over a Dioceß that would not receive them* (x), from whence the learned *de Marca* infers, *That Bishops were sometimes elected and consecrated at a distance*

(s) 1 Cor. ix. 13, 14.

(t) Apostol. Can. 14. Bev. T. 1. p. 8.

(u) Apostol. Can. 36. ibid. p. 24.

(w) Ἐὰν ᾖ ἄξιος φανείη, Can. 77, 79, & 82. ibid.

(x) Concil. Ancyran. Can. 18. Bev. Tom. 1. p. 385.

diſtance from the vacant City, and without the Peoples conſent (y). So that nothing appears of a right thus far. After *Conſtantine* had ſetled Chriſtianity, and Peace brought Plenty into the Church, the People began to interpoſe in Elections, and ſome ill men made their intereſt that way; but to aſſure us this was uſurpation, and no right, the Councils of that Age condemned it, and laboured to prevent this growing encroachment. The firſt General Council of *Nice condemns the Peoples forcing Biſhops to ordain new Converts, as being contrary to Scripture and the Canons*; and the Council *would have all in the Province conſent to every Biſhops Ordination, and three at leaſt to be preſent, the reſt declaring their conſent by writing, however the Metropolitan muſt agree to it, and if any difference ariſe, the ſuffrage of moſt ſhould prevail (a).* I know ſome of the Patrons of popular Elections ſtretch theſe Canons to *all the People in the Province.* But beſides the abſurdity of ſo univerſal an Aſſembly on every vacancy, all other Canons which repeat and confirm theſe, do expreſly expound them *of all the Biſhops in the Province (b).* So that *Balſamon* affirms, *whereas the*

(y) Petr. de Marca de Concord. l. 8. c. 5. p. 358.

(x) Concil. Nicæn. 1. Can. 2. Bev. Tom. 1.

(a) Ibid. Can. 4. & Can. 6. p. 63, & 66.

(b) Concil. Antioch. Can. 19. Bev. T. 1. p. 448. Conc. Arelat. Can. 5. Bin. T. 1. p. 565. Concil. Carthag. Can. 13. ibid. 527.

Canones Mart. Bracar. Can. 3. Bin. T. 2. par. 2. p. 240.

the people had medled in *Elections before, these Canons restrained that use, and placed the sole right of choosing in the Bishops* (c), and de Marca *saith this Council restored the ancient right of Election to the Bishops, and to restrain the contumacy of the people, did not so much as name their presence* (d). The Council of *Antioch, nulls the advancing of a Bishop though all the people choose him, if he be not first approved by a Synod and the Metropolitan* (e), it *allows not of Translations by compulsion of the people* (f), *and declares the Bishops in a Synod alone have power to promote a worthy Person* (g). In the Council of Sardica, *the peoples inviting Men by Letters to be their Bishops is condemned, as proceeding from Bribery and tending to Sedition* (h); and the Peoples desire of a Bishop cannot be satisfied, unless all the Bishops have notice, and most agree to it (i). The Synod of *Laodicea* appoints *Elections of the Clergy shall be made in private* (k), *and having declared the Judgment of*

(c) Balsam. in 4 can. Concil. Nicæn. Bev. ut supr. pag. 63.

(d) Petr. de Marca de Concord. lib. 8. cap. 3. pag. 382.

(e) Concil. Antioch. An. 341. can. 16. Bev. Tom. 1. pag. 445.

(f) Can. 21. Ib. 450.

(g) Can. 23. ibid.

(h) Concil. Sardic. An. 347. Can. 2. Bev. Tom. 1. pag. 484.

(i) Can. 6. p. 490. ibid.

(k) Concil. Laod. An. 465. can. 5. Bev. Tom. 1. pag. 455.

the Metropolitan, and his Suffragans neceſſary to the appointing a Biſhop (l). They *abſolutely forbid the Crouds to elect (m).* For now the Church began to be very ſenſible of thoſe many miſchiefs, that were the natural and neceſſary conſequences of the peoples uſurping a part in Eccleſiaſtical Elections, in which they had no right to meddle further than to teſtifie their knowledge, concerning the Candidates Life and Manners. Wherefore, there were after this all along many good Laws made to ſtop this growing evil, but ſtill (in great Cities, eſpecially) the people encroached more and more, and fell into Factions, Mutinies and Seditions almoſt upon every vacancy, which often ended in Fighting, Cruelty and Bloodſhed, to the ſhame of Chriſtianity, and the ſcandal of the Church, of which I could give very many deplorable inſtances; but they are collected to my hand by a moſt Learned and now Right Reverend Author (*n*) to whom I refer the Reader, being not willing to lanch out into the Laws, or practices of later Ages, which ſignifie little to create a right in the people, which Chriſt never gave them, nor did his Apoſtles, or their Succeſſors in the pure Ages convey it to them, but it began upon ſome urgent neceſſity in a few Caſes, in times of Perſecution; it was carried on in times of Peace by Force and Faction, and was forced to be taken away by the

(l) Can. 12. p. 458.

(m) Can. 13. p. 459.

(n) *Unreaſonableneſs of ſeparat. by* B. Stilling. p. 318.

the abominable abuſes of it, and the miſerable conſequences that followed on it: The only wonder is, that Men, to gratifie a Party, ſhould ſuppoſe that Chriſt, or his Apoſtles were the Authors of a thing ſo naturally tending to divide and diſgrace the Church, and ſo manifeſtly the cauſe of confuſion and every evil work: 'Tis well known, the generality of the People are ſo bad Judges, that if they had ſuch a Right, the moſt Votes would commonly fall on the worſt Men (o), an empty, cunning and plauſible Hypocrite, would eaſily get more ſuffrages among the Mob of a City, than the moſt knowing, humble and holy Men, who leaſt ſeek the honour they moſt deſerve; and if the Election were to be made in an aſſembly of the better ſort of Citizens, (as was practiſed in ſome places a while) the matter would not be much mended, *for in ſuch Bodies of Men* (as *Pliny* well obſerves) *the Opinions are numbred not weighed, and therefore in ſuch Aſſemblies, nothing is more unequal than this ſeeming equality; for though the Members be unequal in Senſe and Underſtanding, yet their right to Vote is equal* (p), and this may ſuffice at preſent to ſay of this Matter, for I ſhall afterwards have occaſion to ſhew how the Biſhops regained their original Right, in naming and chooſing the inferior Clergy, and the Emperors and Princes with the Clergy elected Biſhops, and ſo put a period to the

(o) Φαῦλος κείνης παντὸς καλὸς πρόγματος ὁ ὄχλος. Pythag. ap. Stobæum.

(p) Plin. Epiſt. lib. 2. ep. 12. p. 109.

Miſchiefs, that had ariſen every where from popular Elections: And now I return to that ancient and juſt Privilege, which our Church ſtill preſerves to the People, that is a Liberty upon good grounds to accuſe any of them who come for holy Orders.

§. 6. Rubr. iii. **And if any great Crime, or Impediment be objected, the Biſhop ſhall ſurceaſe from ordering that Perſon, until ſuch time as the Party accuſed, ſhall be found clear of that Crime.** That the people had of old a liberty to object, in order to diſcover to the Biſhops ſuch as were unworthy hath been ſhewed already, and if it be prudently managed, 'tis an excellent method to prevent his miſtake, who hath the ſole power to approve. But we find by St. *Chryſoſtom*, that in his time theſe Accuſations were too many, and proceeded from prejudice, rather than honeſt zeal; *Go*, ſaith he, *and behold the publick Feſtivals, where according to Law, they uſually elect Eccleſiaſtical Governors, and you ſhall ſee a Prieſt loaded with as many faults as there are numbers of people to be governed; ſo that they who have Power to give the honour are alſo divided into many parties, and the Aſſembly of the Clergy ſcarce can agree with one another, or the Candidate* (q). To correct this, one of the ancient Apoſtolical Canons decrees, *that nothing but proving the Accuſation can ſtop a Man from being ordained* (r); for as *Julian* the Emperor

(q) Chryſoſt. de ſacerd. lib. 3. Tom. 6. Edit. Sav. p. 23.

(r) Can. Apoſtol. 61. Bev. T. 1. p. 40. & Zonaras in loc.

Emperor ſaid well, *if to accuſe be ſufficient, who can be innocent* (s). And further, leaſt any out of evil will, or ill principles ſhould be prompted to invent falſe ſtories of the Clergy, eſpecially the higher Order; A general Council and other Synod did forbid *Hereticks, and thoſe under cenſure, or excommunicate Perſons to be admitted to accuſe*, and the like was ordered as to Schiſmaticks (t), becauſe it might juſtly be preſumed, that ſuch as were Enemies to the Church, were moved by malice, or revenge to bring in falſe accuſations: But if the accuſer be a credible Perſon, then the Candidate muſt clear himſelf before he can be admitted to holy Orders. Which is ſo great a diſgrace, loſs and injury to the Party accuſed, that he who charges a Man in theſe circumſtances, had need be very ſure he can prove the Crime; ſo that of old it was determined, the accuſer ſhould be bound in an Obligation to pay, or ſuffer an equivalent, to the damages of the accuſed, if he did not make good his charge (u), which is ſo very rational that it is decreed both in the Civil and Canon Law in all other caſes (w), and there is as good grounds for it in this caſe as in any other, becauſe it takes away

(s) *Si accuſaſſe ſufficiat quis erit innocens*, Martin. in vita coram oper.

(t) Concil. Gen. 2. ap. Conſt. can. 6. Bev. T. 1. p 93. Concil. Chalc. can 21. Apoſt. can. 75. Cypr. ep. 42. & 55.

(u) *Nam inſcriptio primo ſemper fiat, ut talionem calumniator recipiat*, Damaſ. Ep. 4. ad Steph. cap. 7. ita Concil. Conſtant. can. 6 ut ſupra.

(w) Leg. Honor. & Theod. LL. 10. c. de calumn. Gratian. decret. par. 2. cauſ. 2. qu. 3. cap. 3.

both a Mans Lively-hood and alſo his good Name: But if no ſuch Obligation be required by our Church; yet Men ſhould do as they would be done by, none would have their little faults aggravated, nor ſuſpected crimes publiſhed and ſolemnly averred; and ſince more or leſs all are faulty, the conſideration of our own frailty, ſhould make us not very forward to accuſe others, to which end ſome ancient Ordinals when they invite the people to declare, pray them *to be mindful of their own Condition (x)*, ſince they alſo may fall,—— or as ſome Books have it—— *mindful of their own Communion (y)*, *viz.* that he is a Brother who is thus charged by them, whoſe faults if they be not miſchievous and notorious, Charity obliges thoſe of the ſame Communion to excuſe and cover. Yet after all, if the people know any great crimes of which theſe Candidates are guilty, it is much better to declare them now, when by ſuch a diſcovery they may keep ill Men out, than to accuſe them and divulge their faults afterwards, when the accuſation tends only to the diſhonour of Religion, and the hindring the ſucceſs of their Miniſtery, and it will be ſuppoſed to proceed rather from malice than a zeal for Gods glory, or love to the Church, unleſs the complaint be made in private to their Superiors, who have power to reform theſe Offenders: Finally, if any of theſe Candidates know any great Enormities they

(x) *Cum fiduciâ exeat & dicat, veruntamen memor ſit conditionis ſuæ.* Codex Corbei. apud Morin. p. 272. ita Pontif. Rom. p. 31. & 40.

(y) *Communionis ſuæ*, Morin. ibid. p. 267. & 284.

they have committed, though no Man accuſe them; yet God and their own Conſciences know they are unworthy of ſo high and holy a Calling, and will be a blemiſh to it whenever they are diſcovered. So that without a long Repentance, and ſuch a change of Heart and Manners as may ſecure them from relapſing, I muſt adviſe theſe Perſons, not to preſume to offer themſelves, for if the Biſhop do not, God (in whoſe place he ſtands) will puniſh this preſumption; And I know ſome Conſcientious Perſons yet alive, who were otherways extraordinarily qualified for holy Orders, that meerly by reflecting on ſome of their too common juvenile extravagancies, durſt not take the Miniſtry upon them, but applied themſelves to Callings leſs grateful to them.

§. 7. Rubr. iv. **Then the Biſhop (commending ſuch as ſhall be found meet to be ordered to the Prayers of the Congregation,) ſhall with the Clergy and People preſent, ſing or ſay the Litany, &c.** If there be no Objection, the Office proceeds, and firſt the Biſhop commends thoſe who are found fit to the Prayers of the People; and if any Prieſts are ordained (that being the more weighty Office) *a ſpace is allowed for the Congregations private Devotions*; for ſome of them may be Friends, or Relations to the Candidate, or be ſuch as are to be under their charge, and then they will deſire time to put up particular requeſts for them, for which this vacant time gives them an opportunity; but even they who have no ſuch ſpecial ties, are obliged (as Chriſtians

and Members of that Church wherein these Men are to officiate) to pray heartily, that its Clergy may be rightly chosen and repleniſhed with grace, since that is a common bleſſing to all good Christians in every part of the Nation: The ancient Western Offices referring to the peoples crying *Worthy, Worthy*; do immediately order them all to joyn in their Prayers to God, as they have done in their testimony of these Men saying, let your common prayer follow your common *consent* (*z*), and as now the whole Congregation hath at least by their silence consented to their admission. So they are concern'd for the general good, earnestly to pray for them: 'Tis a suffrage in our Liturgy taken out of Scripture (*a*), to pray that *God would cloth his Ministers with Righteousness, that his Saints may sing with Joyfulness.* Which supposes, that nothing more rejoyces good people than a pious and religious Clergy, with whom they can sing their Offices with a Glad Heart, and while they praise the Lord with them, they then can praise him for them. There is a form for all the People in the old Offices, upon the Ordaining a Priest, which I shall Transcribe for their sakes who need such an help: *Let us* (Brethren) *all joyn in one common Prayer, that he who is chosen for the help and furtherance of your Salvation, may by Gods merciful gift obtain the blessing of the Priesthood; and by the*

(*z*) *Commune votum Communis prosequatur Oratio, &c.* Vet. Ordin. ap. Morin. p. 263. Liturg Gallic. ap. Mabillon. lib. 3. p. 305. Pontif. Rom. p. 32.

(*a*) 2 *Cor.* vi. 41, and *Psal.* cxxxii. 8.

the prerogative of his Virtues, obtain the gifts that are proper for it, and so may not be unfit for that Station, (through Jesus Christ, &c. (b). But our Church proceeds to the Litany, of which having treated before (c), I am here only to note, That it is a most comprehensive deprecation of all Evil, and Intercession for the whole Church and all degrees of Men therein, and so must be very proper on this occasion, which is a publick and universal concern to all sorts of people that wish well to Religion; upon which ground all other Churches use it at Ordinations, and as we do add a peculiar Petition for the Persons now to be ordained: The Greek Church according to their Custom have two or three short Litanies in this Office, and say therein, *For the Servant of God N, now to be promoted* [a Deacon, a Priest, or a Bishop,] *and his Salvation——Let us intreat the Lord (d)*, but this is two short, The Latin Ordinals have this in the end of their Litany, *That thou wouldst vouchsafe to bless these elected.* Resp. *We beseech thee,* &c. and then in two other Petitions,——*To Bless and Sanctifie, &c.*——To *Bless, Sanctifie and Consecrate these elected (e).* Which as a vain repetition was rejected by our

(b) Ordin. Vet. apud Morin. p. 287. & ap. Mabillon. ut supra, p. 307.

(c) *Compan. to the* Temple par. 2

(d) Ὑπὲρ τοῦ δούλου τοῦ θεοῦ (N) τοῦ νυνὶ προχειριζομένου ( ) καὶ τῆς σωτηρίας αὐτοῦ. Resp. Τοῦ κυρίου ἐλεηθῶμεν. Eucholog. p. 250, 293 & 303.

(e) Pontif. Roman. pag. 27.

Refor-

Reformers in the Book of *Edw.* the ſixth (*f*), but inſtead thereof, this excellent requeſt is put in, [**That it may pleaſe thee to Bleſs theſe thy Servants, now to be admitted to the Order of (Deacons or Prieſts) and to pour thy Grace upon them, that they may duly execute their Office, to the edifying of thy Church, and the glory of thy Holy Name.**] Which are as full and as much to the purpoſe, as can be expreſt in ſo few words, For firſt, In general we beg Gods bleſſing on them, and then as to their Office we intimate, 1*ſt*. What is the means, and 2*ly*, the manner of executing it well. *To execute the Prieſts Office*, is a Scripture phraſe and comprehends their whole Duty, and *the making full proof of their Miniſtry* (*g*), or uſing the Office of a Deacon or Prieſt well (*h*) in St. *Paul*'s way of ſpeaking: Now this cannot be done unleſs they have abundance of Grace, a double portion of the Spirit (*i*), other Men are only to take care of their own Salvation, and ordinary meaſures may ſerve them, for the duties of common Life: But theſe are to *ſave themſelves and thoſe that hear them* (*k*). Beſides the manner and end of their performing all their duty is, 1*ſt*. To Edification, a common Metaphor

(*f*) Sparrow *Collections* pag. 141.

(*g*) Διακονίαν. Luk. 1. 8. Τὴν Διακονίαν σου πληροφόρησον. 2 Tom. 4. 5.

(*h*) Οἱ καλῶς διακονήσαντες. 1 Tim. 3. 13.

(*i*) 2 *Kings* ii. 9.

(*k*) 1 *Tim.* iv. 16.

taphor in holy Writ, where the Church is compared *to the House of God* (*l*). Ministers to Builders (*m*), every Convert they make, and every Sinner they reform, by their Prayers, Sermons and private Admonitions, are living Stones added to this Building (*n*); and their improvement in Wisdom and Virtue, *is their Edification* (*o*). So that a Minister especially is to mind that great Rule, *to do all things to Edification* (*p*). He must not seek his own interest, but the benefit of his people. Nor 2*ly*, aim at his own praise, but at the honour and glory of God (*q*). It is not enough that they commend his Parts or Learning, but that they can justly bless God for their growth in all goodness (*r*), and this is the sum of this proper Petition.

(*l*) *Ephes.* ii. 19. 1 *Tim.* iii. 15.

(*m*) 1 *Cor.* iii. 10.

(*n*) *Ephes.* ii. 21, 22.

(*o*) *Ephes.* iv. 12.

(*p*) 1 *Cor.* xiv. 26.

(*q*) 1 *Cor.* x. 31.

(*r*) *Semen accepistis, verba reddidistis — istæ laudes vestræ folia sunt arborum, fructus quæritur*, Aug. V. D. Ser. 5.

CHAP.

CHAP. III.

Of the more direct Preparations to Ordination.

§. 1. THE Communion Service (by the fifth Rubrick) ſucceeds the Litany, not only in this but all other Churches. In the Greek Church, the Office for Ordination comes in about the middle of the Communion Service (*s*): Among the Eaſtern Chriſtians, *The Altar muſt be prepared with all things neceſſary for the holy Myſteries*, before they begin (*t*). And there are Prayers proper for the Maſs, (as they call it) in all the Weſtern Offices (*u*), which is every where ſuppoſed to be then celebrated. And in the Penitential of our Archbiſhop *Theodorus*, the Biſhop who Ordains is to conſecrate the holy Sacrament (*w*), the Reaſons for which ſhall be given afterwards; at preſent I will only note, That the Candidates are to draw near to God, and therefore muſt be more than ordinarily ſanctified (*x*), for which Reaſon, the con-

(*s*) Euchol. p. 255.

(*t*) Ordinat. Syror. Morin. p. 384.

(*u*) Codex Corbeienſ. Morin. pag. 279. & alibi paſſim.

(*w*) Pœnitent. Theod. Ar. Ep. Cant. cap. 3. pa. 3.

(*x*) *Levit.* x. 3. Syriac. *In iis qui mihi propinquiores ſunt Sanctificabor.* Verſ. Perſ. — *in propinquis meis.*

confeſſion of Sin after each Commandment, with the Collect for Purity of Heart which precedes it, are extremely proper at this time, for thoſe who ought now to purifie themſelves by fervent Devotion and hearty Repentance, before they enter on ſo ſolemn an admiſſion to this Sacred employment.

§. 2. **The proper Collect.** Prayer hath always been uſed at Ordination, and Scripture as well as Reaſon ſhews they muſt never be put aſunder: When our Lord was about to appoint his twelve Apoſtles, he directs his Diſciples in the very verſe before, (which we have ill divided, and put it into another Chapter (*y*), *to Pray to the Lord of the Harveſt, to ſend forth Labourers into his Harveſt*: So that he who knew all Mens hearts would not ordain without Prayer: So when the Eleven were to elect a Collegue *they prayed firſt* (*z*); and tho' the holy Ghoſt had named *Barnabas* and *Saul*; yet the Church of *Antioch* faſted and prayed before their Deſignation (*a*). And Reaſon teaches us, that application ought to be made to God in this caſe, as well, becauſe theſe Perſons are to be appointed his immediate Servants, as, becauſe he only can fit them for this great work: Wherefore all regular Churches have ſet Forms on this occaſion;

(*y*) *Matth.* ix. ult. cum x. 1. At in Verſione Perſicâ & Arab. cohærent hæc verba cum initio c. 10. Vid. Polygl.

(*z*) *Acts* i. 24.

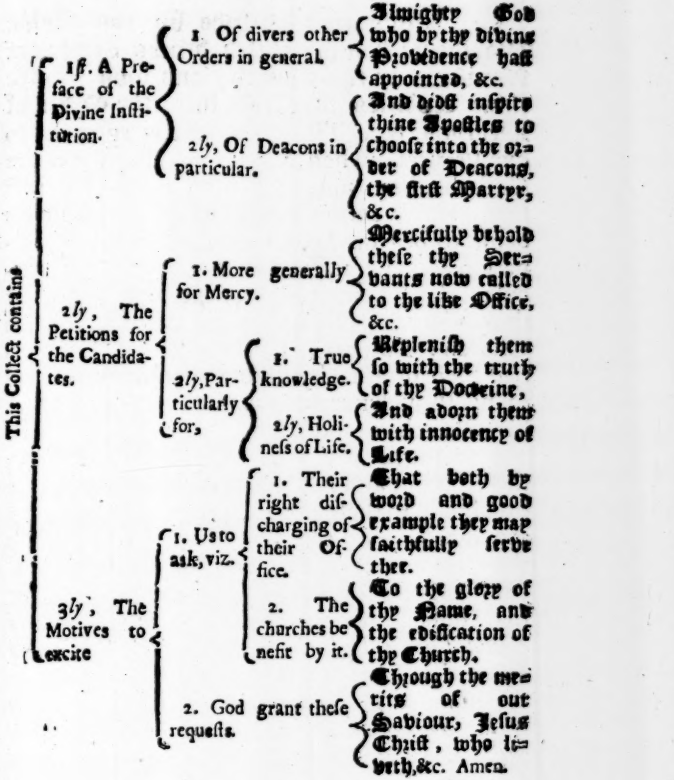
(*a*) *Acts* xiii. 2, 3.

occaſion; only in the Scotch method, the Miniſter who ordains *is to direct his Prayer as God ſhall move his heart* (*b*). But doubtleſs a judicious Form like this of ours, is abundantly better upon ſo ſolemn an occaſion, and how very fit ours is I ſhall now ſhew by the following Analyſis and Diſcourſe.

(*b*) *Scotch Pſalter by Mr.* Knox p. 11.

The

The Analysis of the first Collect.



A Diſcourſe on this Collect.

§. 3. **Almighty God who by thy divine Providence haſt appointed divers Orders of Miniſters in thy Church, and didſt inſpire thine Apoſtles to chooſe into the Order of Deacons,** &c. 'Tis a juſt encouragement to our Prayers, when we know, that we deſire Gods bleſſing upon his own inſtitution and not our invention. Wherefore our buſineſs being to beg his favour upon us in this Ordination in general, and theſe Deacons in particular, the Preface properly ſets out, *1ſt*, That the variety of Orders among Miniſters in his Church: And *2ly*, This Order of Deacons had their original by divine appointment. God in his Providence foreſaw in every Age what his Church would need. While Jeſus himſelf was on Earth only two Orders were neceſſary, the Apoſtles and LXX Diſciples, and thoſe he ordained; to theſe the Deacons were added by the direction of the holy Spirit: And while the Church was in planting, divers extraordinary degrees of Miniſters were requiſite for that difficult work; wherefore *when our Lord aſcended up on high, he received of his Father and beſtowed on Men, ſeveral other ſpecial Gifts to qualifie ſome as Prophets to interpret the Scriptures of the old Teſtament by the ſame Spirit they were writ, others as Evangeliſts to write the Acts and Sermons of our Saviour, and Preach them and his Doctrine to ſuch Nations as had not heard of him (c).* But when theſe extraordinary occaſions ceaſed,

(c) *Epheſ.* iv. 8. & 11.

ceaſed, then theſe Orders (which were only temporary) expired alſo: But ſtill the Ordinary Miniſters of the Church were to continue to the end of the World, *viz. The Biſhops for the perfecting of the Saints, by Confirmation; the Deacons for the works of Miniſtration at the Altar, and in diſpoſing Charity; the Presbyters for the edifying the Body of Chriſt by Preaching and Admonition (d).* Jeſus foreſaw theſe would be things always to be done, and therefore theſe Orders were ever to endure: which Original of all the various degrees, and the ſuiting them to the Ages and Occaſions of the Church is well expreſſed in the Old Weſtern Collect, where God's preſence is deſired on this ground, *becauſe he is the diſtributer of Orders, and prepares things fit for each Seaſon, and then diſpenſes what is ſo prepared (e).* But 2*ly*. Our buſineſs being now to ordain Deacons, it is further obſerved, that this particular Order is alſo of Divine Appointment; for as the Apoſtles were inſpired in other Acts, ſo no doubt they were guided by inſpiration in the choice of a new Order; and the old Offices ſay expreſly in another Prayer for a Deacon, *that the Holy Ghoſt moved them to chooſe this Order (f).*

(d) Epheſ. iv. 12.

(d) *Adeſto quæſumus, Domine — honorum dator, ordinum diſtributor, officiorumque diſpoſitor; qui — ſempiterna providentia, præparas & — aptanda diſpenſas, &c.* Vid. Morin. Par. 2. p. 263. Mabillon. Lit. Gall. l. 3. p. 304. Rom. Pont. p. 25.

(f) — *Eorum gradu (quos Apoſtoli tui — ſancto Spiritu autore elegerunt) dignus exiſtat.* Morin. p. 286. Mabil. ut ſupr. p. 305. Pontif. Rom. p. 39.

And herein also we imitate the *Eastern* and *Western* Offices both, that we make especial mention of *the first Martyr St.* Stephen (g), the Captain and Leader of the seven Deacons, as well as of the noble Army of Martyrs, the lasting Glory of this Order, and the most accomplished Pattern that can be proposed to all that enter upon this Office for their imitation, whose gifts were so great, that he was able to convince or confound all gainsayers; yet his humility was so signal, that he submitted to the meanest Office of taking care of the poor and needy, being equally to be admired for the holiness of his Life, and his patience under a cruel Death, for his mighty Charity to his Bloody Foes, and his vigorous Faith in his glorified Redeemer. Now all this was the effect of God's Grace, which is sufficient also to make you that are now to succeed him in the same Order, to be like him at least in some measure in these heavenly Qualities; wherefore you ought to look at the lovely Copy here set you, and resolve firmly you will imitate him as far as you are able, praying heartily you may do so in the next words.

(g) Δωρήσας δὲ αὐτῷ τὸ χάριν ἣν ἐδωρήσω Στεφάνῳ τῷ πρωτομάρτυρί σε. Euchol. p. 250, 251. ita Clem. Constit. l. 8. c. 25. p. 142. & Syr. ap. Morin. p. 447. Copt. ibid. p. 506. item Occident. ap. Morin. & Mabill. p. 286, & 305.

§. 4.

§. 4. **Mercifully behold these thy Servants now called to the like Office and Administration. Repleniſh them ſo with the truth of thy Doctrine, and adorn them with innocency of Life.**] 'Tis natural for men to look kindly on the works of their own hands, but God's are always very good, wherefore he always delights in them; where his Providence appoints an Office, his Favour follows it of Courſe. That which he directed his Apoſtles to do, in ordaining Deacons, we are now about, and as he was gracious to thoſe firſt elected, we hope he will be ſo to thoſe who are called to an Adminiſtration like theirs, *viz.* to officiate under the Governors of the Church in Sacred Myſteries, and diſpenſing of Charity; ſo that we pray (according to ancient forms) that *God would mercifully look upon theſe his Servants* (*h*). 'Tis true they are now approved by Man, yet we know, and their own Conſcience tells them, they have many infirmities and defects, ſo that they need the mercy of that God, who ſees them all, to excuſe and ſo accept them; none are worthy by their own merit; 'tis Grace alone that makes them fit; and if God did not look on the beſt with favour, they could not be ſufficient for theſe things (*i*). The Biſhop can do the outward part, *but the grace that*

(*h*) *Super hunc famulum tuum quæſumus, Domine, placatus intende.* Morin. p. 263. Mabil. p. 304. Pont. Rom 35.

(*i*) Τὶς ἱκανὸς. 2 Cor. ii. 16. ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ. 2 Cor. iii. 5.

(k) Οὐ γὰρ ἐν τῇ ἐπισθίσει τῶν ἐμῶν χειρῶν, ἀλλ' ἐν τῇ ἐπισκοπῇ τῶν πλουσίων σε οἰκτιρμῶν. δίδου χάρις τοῖς ἀξίοις σε. Euch. p. 251.

makes them worthy flows from the visitation of the riches of his mercy (k), as the Greek Office expresses this. And now having prayed in general for God's mercy and favour, we further beg, that when his *mercy hath preceded, his grace may follow*, and that, in those great effects of it, so necessary for the Tribe of *Levi*, Illumination in true Doctrine, and Innocency or Perfection in Manners; the former to replenish their Understandings with the knowledge of all Truth, the latter to adorn their Conversation with all sorts of Virtue: these two are *Moses*'s Prayer for the Sacred Tribe, and the meaning of *Urim and Thummim (l)*, and will make *our Man of God perfect, and throughly furnished to every good work (m)*. And indeed both are absolutely necessary for a Clergyman, he must (as the first Deacons were) *be repleniſh'd with wisdom (n)*. The Fountain which is to water many, had need to be very full, yea to overflow, and then he may serve God by his words. And he must also be adorned with Innocency of Life, that he may serve God by his good Example; and thus both by Word and Deed he may glorifie his Name, and edifie the Church. Hence the ancient Offices mention

(l) *Deut.* xxxiii. 8. *Perfectiones tuæ & Doctrinæ tuæ.* Vers. Samar.

(m) 2 *Tim.* iii. 7.

(n) *Act.* vi. 3. *Vid. item Luke* ii. 40.

on both these *(o)*; and *pray they may labour both by their Words and Deeds to edifie God's people.* And that *being filled with Heavenly Gifts, they may both please Almighty God, and profit others by their good Example:* Nor may these two be separated, for if a Minister be Innocent, but Ignorant, his Innocence only profits himself, but he is not qualified to instruct others. And if he be Learned, but Vitious, his Evil Example hinders the effect of his Exhortations, and makes his Knowledge become unprofitable. Wherefore St. *Hilary* notes, a good Clergy-man must have both; and we pray for both together *(p)*, that his Head may be full stored with the knowledge of all Orthodox Principles, and his Life adorned with all sorts of Virtuous Practices. Holiness is often compared to an Ornament, and to such Robes as Men put on when they would appear gay and graceful *(q)*. Virtue is admired and lovely in all Men, especially in Ministers; they who are wicked themselves, cannot but commend it in those of this Order *(r)*.

(o) Καὶ δὸς δύναμιν πρὸς τὸ κοπαῖαν αὐτοῦ λόγῳ καὶ ἔργῳ εἰς οἰκοδομὴν τοῦ λαοῦ σου. Clement. Constit. ap. Morin. p. 24.

Ut cælesti munere ditati, & tuæ majestatis gratiam possint acquirere, & bene vivendi aliis exemplum præbere. Pont. Rom. p. 39.

(p) *Non statim boni Sacerdotis est tantum innocenter agere aut scienter prædicare — innocens sibi tantum proficit — doctus sine doctrina sit, authoritate nisi sit innocens.* Hill. Pict. de Trin. l. 8.

(q) *Isai.* lxi. 10. 1 *Pet.* iii. 3, 4. *Rev.* vi. 11.

(r) *Quinetiam placet sua natura adeoque gratiosa est virtus, ut insitum etiam sit malis probare meliora.* Sen. de Ben. l. 4.

Who can never be generally acceptable, reverenced and reſpected, whatever Parts or other Qualifications they may have, unleſs their Lives be holy and without blemiſh. So that this (which we pray for) muſt be our Candidates principal care, to live religiouſly, and to abſtain from all appearance, as well as avoid all occaſions of evil. Neither Wit nor Learning, Eloquence or Education will adorn him, unleſs he lead a pious and holy Life.

§. 5. **That both by Word and good Example they may faithfully ſerve Thee in this Office, to the Glory of thy Name, and the Edification of thy Church, through the Merits, &c.**] 'Tis fit ſo great and neceſſary a requeſt ſhould be earneſtly deſired by us, and graciouſly granted by God, to which end we conclude with two proper Motives, the former to excite our Devotion in Asking, the latter to incline our Heavenly Father to hear us. Let us therefore conſider, that if we can prevail with him for a Learned and Holy Clergy, they will be enabled to ſerve God faithfully; and the effects of that ſervice ſhall bring abundance of glory to God, and much profit to his People, both by their Preaching and Living. Fidelity is the moſt neceſſary quality in, and the proper Character of a good ſervant (s), eſpecially if he be in a place of conſiderable truſt (t). And more

(s) *Titus* ii. 10. *Matth.* xxv. 21.

(t) 1 *Cor.* iv. 2.

more particularly it is required, where the things committed to their truſt are the Souls of Men, that are more valuable than Silver or Gold (*u*), and the Maſter an All-ſeeing God who cannot be deceived, who hears their Words, and ſees all their Actions, and has declared he will require of them all that are loſt by their neglect (*w*). To ſerve ſuch a Lord careleſly or deceitfully, will certainly bring a curſe on them (*x*): But to diſcharge this Truſt faithfully cannot fail of a large reward (*y*). Wherefore 'tis not only their duty to be his *faithful Servants*, but their intereſt alſo, for our Lord hath promiſed, that ſuch as both do his Will themſelves, and teach others to obey it, *ſhall be the greateſt in the Kingdom of Heaven* (*z*); therefore if we deſire their eternal happineſs hereafter, who are choſen to miniſter for our Salvation here, we muſt earneſtly pray they may faithfully ſerve God in this Office. But let it be obſerved by the way, unleſs they ſerve God in this Calling both by Word and Deed, it is not full and compleat, and therefore not *faithful ſervice*; good Preaching is but half their duty, Good Living is as neceſſary for Example as the other for Inſtruction;

(*u*) 1 *Pet.* i. 18.

(*w*) *Ezek.* xxxiii. 6.

(*x*) *Jerem.* xlviii. 10.

(*y*) *Dan.* xii. 3. *Matth.* x. 41. *Luk.* xii. 37.

(*z*) *Matth.* v. 19.

ction; and both do equally conduce to promote thoſe two great ends of this holy Calling, *the glory of God, and the edifying of his People.* A learned, diligent and religious Paſtor, 'tis to be hoped will daily glorifie God himſelf, and not only perſuade others ſo to do, but by converting Sinners, informing the Ignorant, convincing the Erroneous, and improving the Graces of thoſe that are good: he will *make his ſervice abound in a return of many thanksgivings to God (a);* and the fruits of his labours will appear in the happy effects of his Miniſtry upon the Souls of ſuch as are committed to his Charge. So that if we deſire God ſhould be highly glorified, and would have true Religion and Virtue greatly flouriſh, nothing tends more to theſe deſirable ends, than a Clergy thus qualified; if we can prevail with God to give them theſe Gifts and Graces, it is not they alone, but many others will reap the benefit of them. 'Tis like giving food to a Nurſe, who feeds not her ſelf only but others (b); and thus God in a compendious way bleſſes a whole Congregation at once; wherefore this Petition ought to be asked with an hearty importunity. There is but one thing can be pretended to damp our Devotion therein, which is the little ſucceſs that ſome very excellent men, both for their Preaching and Lives, have in too many Pariſhes, ſo that this effect is not conſtantly the lot of the beſt Miniſters. Our Sa-

(a) 2 Cor. ix. 12.

(b) Πολλὰς δ' ἐγὼ ὠφελεῖν. Plutar. de Convict. Philoſ. cum Principe.

viour

viour made not many Converts, and he repreſents three parts in four of the good Seed as Periſhing by the fault of the Soil (c); and good men in all Ages have complained of this (d): experience alſo ſhews, that though all are apt to cenſure and excuſe themſelves who live under a bad Paſtor; yet alas very few obey the exhortations, and follow the example of a good one. However though this be very diſcouraging to our Prayers, and the endeavours of worthy Clergy-men, we muſt not ceaſe to pray, nor they to proceed; for ſome no doubt are, and will be converted and ſaved by theſe proper and efficacious means; and though all do not, many will glorifie God for providing ſuch Miniſters; and 'tis worth all their pains to bring ſome glory to him, and a few Souls to Heaven; to which we may add, that Almighty God will reward the good Shepherd (as St. *Chryſoſtom* obſerves) *according to his labour, not after his ſucceſs; for* (ſaith St. *Paul*) *he rewardeth every man according to his work* (e). The People who will not be profited, loſe their own reward, and deprive themſelves of a happy advantage; but they cannot take away the bounty which a gracious Maſter promiſes to his faithful Servants (f): So that we have reaſon enough for praying heartily

(c) *Matth.* xiii. 4, &c.

(d) *Iſai.* liii. 1. *Rom.* x. 22.

(e) Κατὰ τὸν κοπὸν, ἢ κατὰ τὸν καιρὸν. Chryſoſt. in 1 *Cor.* iii. 8.

(f) *Securus labor quem nullus valet evacuare defectus.* Bern. de Conſid. l. 4. c. 2.

heartily for ſuch Paſtors, and they have ſufficient encouragement to perſevere in their duty, becauſe it may turn to God's glory and the good of many; however it cannot fail of ending in the eternal ſalvation of thoſe who both by word and good example faithfully ſerve our common Maſter in theſe Offices. Finally therefore to move God to hear and grant ſo weighty a requeſt, which muſt turn one way or other to ſo good an account, we beg it through the merits of our Saviour Jeſus Chriſt who died to purchaſe favour for his Church, and whoſe interceſſion grounded on thoſe merits of his on Earth, are certain to prevail now in Heaven, where he lives and reigns with the Father and the Holy Ghoſt, and ſhall do ſo for ever and ever. *Amen.*

§. 6. **The Epiſtles:**] Since the Office of a Deacon is by divine appointment, the directions for it muſt be found in God's word; upon this occaſion therefore it hath been an ancient, and is a rational Cuſtom to ſelect ſome of the moſt proper places of Holy Writ ſuitable to this and the other Orders, and to read them in the Ordination: In ſome Churches the Perſon ordained reads them, to give teſtimony of his readineſs and ability to perform this part of his duty (*g*); in others the Reader doth this, and before he begin *the Ordained* ſays to him *Peace be unto you* (*h*); thereby expreſſing his gratitude for theſe

(*g*) Ordinat. Maron. ap. Morin. Par. 2. p. 399.

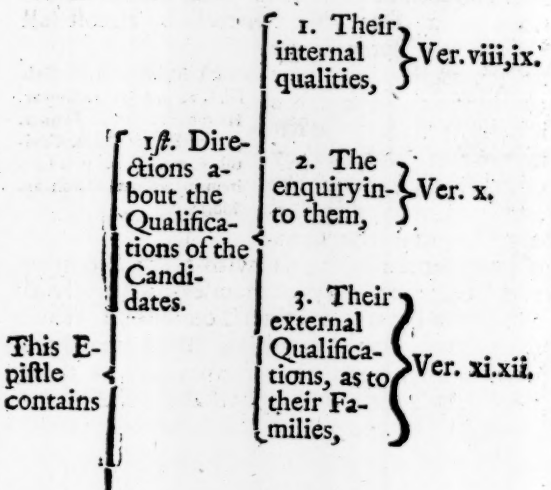
(*h*) Εἰρὴνη σοι. Vid. Ordinat. Græc. Morin. ib. p. 223.

these instructions out of Holy Scripture. As to the particular places chosen for the Epistles, none is fitter than this, which contains St. *Paul*'s directions to *Timothy* about the qualifications of a Deacon; wherefore almost all Churches order this to be the Epistle at their Ordination (*i*), because it fully sets forth what manner of Persons they ought to be, who are admitted into this Order. So that the Candidates should hear this with great attention and reverence, trying themselves secretly all the while by this Divine Touchstone, that if they have these qualities, they may proceed with joy; if they want any of them, they may labour to supply that defect.

(*i*) Mabil. de Lit. Gallic. l. 2. p. 170. Lectionar. Hieron. ap. Pamel. Tom. 2. p. 60. & ap. Baluz. Capitul. Franc. T. 2. p. 1247. item in Ordinat. Maron. ap. Morin. p. 399.

The

The Analysis of this Epistle.



The

The Paraphrase of 1 *Tim.*iii.8.—13.

§. 7. 1 *Tim.* iii. 8. Having given thee (*O Timothy*) the qualifications of a Bishop, which may also serve for a Presbyter, whose duty is almost equal to a Bishop's, and therefore his Qualities are to be much the same (*k*), I now proceed to those of a Deacon, for [**so likewise**] in an inferior degree (*l*), [**must the Deacons be**] qualified as Bishops and Presbyters are to be (*m*), for theirs also is a sacred Office, and a step to the higher Orders: More particular care must be taken, that they be sober and [**grave**] persons, serious in their Behaviour, and honest in their Deeds (*n*). As to their words, they must always speak truth to all, [**not double tongued**] nor given to flattery and dissimulation, which sows discord, by representing things diversly to several persons, whereas they should be peacemakers: As to their Actions, if they do not totally abstain from strong drink (as both Jewish and Gentile Priests did during their Administrations (*o*). Yet they

(*k*) Τὺς πρεσβυτέρυς ἀφῆκεν ὅτι ἁ περὶ ἐπισκόπων εἶπε ταῦτα καὶ πρεσβυτέροις ἁρμόττει. Theophilac.

(*l*) Διακόνυς ὡσαύτως i. e. ὀφείλυσι τὰ αὐτὰ ἔχειν. id. ibid.

(*m*) *See vers.* 2, 3, &c.

(*n*) Σεμνὺς, *i. e. honestos, bene moratos*, ut sig. ver. 4. Philip. 4. 8. 1 Tim. 11. 2. male Vulg. pudicos (*in favorem cælibatus.*)

(*o*) *Levit.* x. 9. Et Grot. ibid. vide item Porphyr. lib. 4. § 6. p. 150. Julian. Cæs. Epist. 49. ad Arsacium.

Οἱ πάλαι γὰρ εἰς τὸ ἱερὸν εἰσείοντες ὀδαμῶς ἐκρῶντο οἴνῳ. Theophil. ut supra.

they must be always temperate [**not given to**] any kind of excess by drinking [**much wine**] at any time; and to avoid the suspicion of this they are not to frequent places of publick resort, unless on special business (*p*). For Drunkenness is an intolerable sin in any of the Clergy, and not only unfits them for all the sacred Offices, but is so very Scandalous, that they who bear this Character must avoid the very appearance and suspicion of it. And the like care must also be taken, that these Deacons (who are trusted with the Administration of the Churches Charity,) be free from all inclinations to Covetousness, which naturally and almost necessarily inclines Men to defraud Poor and Rich (*q*). Wherefore it is required, that they be content with the provisions that are made for them, and by their Charity and Justice give evidence that they are [**not greedy of filthy Lucre,**] that is, That they do not use any Sacrilegious or Scandalous way to enrich themselves, such as embezeling the Churches stock, Usury and Gaming (*r*), nor may they intangle themselves in much secular business (*s*), because they have spiri-

(*p*) Hoc prohibitum in Concil. 3. Carthag. can. 27. Can. Apostol. 42. Conc. Laod. can. 24. Canon. Egberti 18. Spelm. p. 261. Ælfri. can. 30. capit. R. Franc. l. 5. can. 173. canon. 75. Eccles. Anglican.

(*q*) Τὸ γὰρ φιλοκερδὲς λησεικὸν παθός ἐστι. Theophil. in Matth. 21. p. 121.

(*r*) Can. Apostol. 42, 43, 44. Bev. T. 1. p. 29. Concil. Nicæn. can. 17. p. 78. Concil. Carthag. can. 5. p. 518. Capitul. lib. 6. cap. 200.

(*s*) Can. Apostol. 6. ib. p. 4. Concil. Ellib. can. 19 Carthag. 1. can. 6. & 9. Concil. 3. ibid. can. 15. Concil. Chalced. can. 3. item Arelat. 2. can. 14. &c.

ſpiritual work ſufficient to take up their whole time, and they cannot ſerve two ſuch different Maſters as God and Mammon (*t*). Nor ought they to follow any mean or ſordid Trade, (as the Apoſtles at firſt were compelled to do) for better proviſion will be made for their ſubſiſtence, and then ſuch Occupations will be below the dignity of theſe Offices, and make their Perſons and Adminiſtrations alſo become contemptible.

(*t*) *Matth.* vi. 24.

Ver. ix. As to their internal endowments, they muſt be fully inſtructed in all the Myſterious Doctrines of the Chriſtian Religion, firſt having a clear underſtanding, and firm belief of all its Articles, and then [**holding the Myſtery of**] this moſt holy [**Faith**] ſo faſt, that no Terrors may affright them into the denying it, no Hereticks nor Schiſmaticks perſuade them to forſake it: And becauſe this Faith teaches nothing but Purity and Holineſs (*w*); So that they who make Shipwrack of a good Conſcience by evil Deeds, ſoon loſe or change their Faith (*w*); therefore the Deacons muſt lead Holy Lives, as well as believe aright, and then they may rejoyce [**in**] the Teſtimony of [**a pure Conſcience**] which cannot accuſe them for any notorious Sin (*x*). Neither of theſe qualifications can be ſpared, they muſt hold the true

(*u*) *Ita Orant Græci pro Diacono.* Euchol. p. 250.

(*w*) 1 *Tim.* i. 19.

(*x*) Ἡ γὰρ καθαρὰ συνείδησις ἐπὶ βίου ἀκηπυγνώσῳ, Theophil. in loc.

Faith

Faith with a Conscience void of offence (*y*), and then alone are they fit for this Degree, when they are perfectly Orthodox in their Judgments, and very unblameable in their Lives.

(*y*) Ver. Syr. & Arab. *cum Conscientiâ purâ.* vid. Polyglot.

Ver. x. [**And**] because it is so pernicious to the Church to promote Men into the Offices thereof, who are not thus qualified, [**let these also**] as well as Bishops and Presbyters [**first**] be strictly examined and diligently tried (*z*) before they be ordained: And if there be any time and opportunity let them [**be proved**] by living with, or near the Bishop (for some time before) that he may find out their inclinations, and observe their conversation (*a*), and so may admit them safely upon his own knowledge and experience: However he must be well satisfied they are worthy, and [**then**] being ordained [**let them use the Office**] and do all the Duties [**of a Deacon being found blameless**] after they have passed so strict a Scrutiny.

(*z*) Δοκιμαζέσθωσαν, Græc. *Ambitiosa lex est, ad sacerdotium notæ sanctitatis admittit, inquinit in Mores.* Sen. controv. l.1.c.2.

(*a*) *Mos antiquæ Ecclesiæ, & inde clerici, lectores, &c. olim facti erant antequam Diaconi officium susciperent.*

Ver. xi. But I do not think Marriage, which is not only innocent but also honourable in all Men (*b*), any impediment to the Office of a Deacon, any more than it

(*b*) *Hebr.* xiii. 4. οὕτω τίμιον ὡς μετ' αὐτοῦ δύνασθαι καὶ ἐπὶ τὸν ἅγιον ἀναβαίνειν θρόνον, Chrys. in Tit. hom. 2.

it is to the higher Orders (*c*), for I allow them to be marryed Men; and therefore give Rules concerning their Wives also, (who were of old called Deaconesses, and in Baptism and visiting the Sick of their own Sex, did Minister, and had a solemn admission (*d*). For as this care is taken of the Husband [**even so must their Wives be grave**] serious, modest, and Matron-like in their carriage for an Example to all other Women (*e*). As to their words they must be true and charitable, such Women of all others must [**not**] be [**slanderers**] nor apt to raise and carry evil Reports of any, especially not of the Poor, least they deprive them of that maintenance they need; As to their carriage they must be [**sober**] at all times and very temperate, so as to be always fit to joyn in Holy Offices, and that they may not bring a scandal on their Husbands, who probably may commit some of the Poors stock to them; wherefore they must be [**faithful**] in that trust; yea [**in all things**] whatsoever committed to their charge, by the Deacons, or trusted to their secrecy by those of their own Sex.

(*c*) 1 *Tim.* iii. 2. & 4.

(*d*) *Etiam nunc in Oriente Diaconissæ —— in suo sexu ministrare videntur in baptismo & ministerio verbi*, Hieron. Com. in Rom. 16. Concil. 4. Carthag. can. 12. & Bever. not. in Concil. Chal. can. 15. Tom. 2. p. 118.

(*e*) *Animadversum quoque est Pontificis uxorem singularis exempli & magni documenti esse oportere*, Al. ab Alex. gen. dier. lib. 2. cap. 8.

Ver. xii. Yet I would not have Deacons chosen out of such as have formerly taken all that liberty in Marriage or Divorces, which the secular Law now allows, of having more than one Wife at once, or marrying another after a Divorce from the first; This is of ill fame at best, wherefore [**Let the**]Men who are chosen [**Deacons be the Husbands of one Wife**] for *Polygamy*, yea *Digamy* (*f*), as well as marrying after a Divorce while the former Wife lives (*g*), are forbid under the Gospel to Lay-men, and would be very scandalous even in the lowest order of the Clergy: And further, if the Person who is to be chosen to this Office, have Children and a Family, it should be enquired what regularity is observed there, for if they govern wisely at home in their private capacity [**ruling their Children and their own Houses well**] that is a good ground to hope, they will manage a higher trust in Gods House with great prudence (*h*), and so may safely be advanced in the Church.

(*f*) *Matth.* xix. 8. *Inde Digami prohibentur eligi in clerum*, Can. Apostol. 17. Leo. Magn. Ep. 87. Justin. novel. 6. c. 1. Excerpt. Egbert. Spelm. Tom. 1. p. 261.

(*g*) *Mark* x. 11, 12. *Placuit ut secundum Evangelij & Apostoli disciplinam neque dimissus ab uxore, neque dimissa à marito alteri conjungentur, sed ita maneant aut sibi reconciliarentur*, Concil. Milev. can. 17. Bin. T. 1. p. 705. § Vid. Capitul. l. 7. cap. 382. Baluz. T. 1. p. 1107.

(*h*) Τοῦτο γὰρ ὅτι ἐξωθὲν φαίνεται ὅτι ὁ οἰκονόμικὸς καὶ πολιτικὸς ἂν γένοιτο τυχόν, Theophilac.

Ver. xiii. Nor must you, O *Timothy*, think I take too much care, or am too strict in my Rules for

for this lowest degree, being a step to the highest, so that you and all succeeding Bishops must narrowly watch the first door, that lets Men into Ecclesiastical Dignities [**for them that have**] given good proof for some time of their discretion, and diligence in this lower Station, and [**used the Office of a Deacon well**] do so justly deserve to be promoted to an higher place, that they may be said to [**purchase to themselves**] by the merit of their faithful service [**a good degree** (*i*),] that is to be advanced into the order of Presbyters, for which this place will prepare them, and at which by such laudable means they ought to aim (*k*): Yea, such Deacons as are well qualified for their Office, and have conscientiously discharged it, acquire much honour from Men, [**and great boldness in**] Preaching [**the Faith which is in Christ Jesus**] as St. *Stephen* the first Deacon did, and so may the more learned and well instructed of this order do upon occasion before they are made Presbyters, whose proper Office ordinarily it is to Preach.

(*i*) Βαθμὸν, τάξιν, πρόκριμα, Theophilact. Vers. Æthiop. *Majus ministerium acquirunt sibi: Positivum pro comparativo, ut* Luc. x. 42. ἀγαθὴν μερίδα. Vulg. *optimam partem nostri — meliorem.*

(*k*) *In Ordin. Diaconi orant ut meliorem habeat gradum*, Euchol. p. 250. Clem. Constit. l. 8. c. 5. Pontif. Roman. p. 37.

§. 8. Of *Acts* vi. 2,——7.] This other Portion of Scripture, which is the Sacred History of the Divine institution of this Order, is appointed sometimes to be Read, to put the Can-

didates in mind of the excellent Original and prime design of their Office, which though it be so very proper is not prescribed in many Churches besides ours; only I find it ordered at the making an Arch-deacon among the *Maronites* (*l*), and in the *Dutch* reformed Liturgy (*m*), but how well it sutes the occasion our usual Method will shew.

(*l*) Vid. Ordinat. Syror. apud Morin. p. 402.

(*m*) Liturgiæ Eccl. refor. Belgij pag. 267.

The Analysis of Acts vi. 2.—7.

This portion of Scripture describes

- 1st. The preliminaries to the electing of the first Deacons,
  - 1 The assembly } Ver. ii.
  - 2 The Reason } Ibid.
  - 3 The advice } Ver. iii, iv.
- 2ly. Their Election and their Names, } Ver. v.
- 3ly. Their Ordination by the Apostles. } Ver. vi.
- 4ly. The effect of their Ministry. } Ver. vii.

The

The Paraphrase thereof.

Act. vi. 2. WHen the multitude of Converts, who resigned their Estates to the Managery of the Apostles for relieving the poor Believers, had brought much trouble on the Twelve, so as to hinder their attendance on higher Ministries, and some jealousies arose between the converted Jews and Gentile Proselytes from a supposed partiality in distributing these Alms: [**Then**] about seven Months after our Saviours ascension, [**the Twelve**] Apostles, being yet all together at *Jerusalem*, as Supream Governors of the Church, [**called**] those who had been miraculously inspired, and were their Counsel chosen out of [**the multitude of the Disciples**] to come [**unto them**] in a Synod (*n*); where being assembled, *Peter* stood up [**and said**,] in the name of the rest, [**it is not**] agreeable to equity, or [**reason, that we**] on whom the great work of planting the Gospel lies, [**should leave**] off preaching [**the Word of God**] by which we daily convert many Souls: And spend so much of our time to manage the publick Stock, [**and serve**] the Poor by furnishing their [**Tables**] with all necessaries.

(*n*) Hoc erat secundum Concil. Apostol. in Hierusal. An. Christ. 34. Bin. T. 1. p. 1.

Ver. iii. **Wherefore Brethren**] Since divers of you are qualified for this necessary Office,

[**Look ye out among you**] who are the principal Diſciples, [**ſeven men**] for that number is ſacred, and ſufficient for this Mother Church of *Jeruſalem* (*o*). And be ſure, (ſince they are to be truſted with the daily miniſtration of the Churches Charity) that they be [**of honeſt report**], who by their good carriage have gained the reputation of juſt and faithful Perſons, and ſuch as you can witneſs their integrity (*p*). Moreover becauſe we intend ſometimes to employ them in higher Miniſtries, as Chriſt himſelf did Seventy of you (*q*), let them be of ſuch, as have the largeſt meaſure of inſpiration, being [**full of the Holy Ghoſt, and**] alſo endued with the greateſt ſhare of [**wiſdom**] and prudence. And when you have agreed on the Perſons, you muſt preſent them to us, who have the ſole power of Ordaining; that thoſe [**whom**] you nominate [**we may appoint** (*r*)] by a ſpecial Conſecration, to be [**over this buſineſs**] of diſtributing the Alms, and employed

(*o*) *Septem Diaconos propter Sacramentum ejuſdem numeri ordinaverunt.* Rab. Maur. de inſtit. l. 1. c. 7. *Idem numerus in omnibus antiqu. Eccleſiis.* Vide Concil. Neocæſ. Can. 15. & *de Roma.* Euſeb. l. 6. c. 35. Sozom. l. 7. c. 19. Iſidor. Hiſpal. de Off. l. 2. c. 8. Concil. Aquiſgran. Can. 8.

(*p*) Gr. Μαρτυρουμένους. Verſ. Arab. *Quorum virtus teſtimonio probetur.* vid. *Act.* xvi. 2.

(*q*) Epiphán. ut ſupr.

(*r*) Gr. Ους καταστήσομεν. Verſ. Arab. *Quibus delegabimus hoc negotium.* Vid. poſtea. Ver. 6.

Καθίσανται ὅπι τὰς ἀρχάς. ap. Iſocr. Panath. pro *ad Magiſtratum promovere.*

ployed occasionally in more solemn and sacred Duties; which will not only be profitable and of advantage to the whole Company of Believers.

Ver. iv. [**But we**] being thus freed from the burden of taking care for the Poor, though not from overseeing that the Deacons do it well (*s*), [**will give our selves continually to**] those two principal parts of our Office [**Prayer**] to God, which is chiefly for those within the Church; [**and to the ministry of the Word**] by Preaching, principally to convert men that are out of the Church, but withal to confirm such as are converted.

(*s*) Vid. Grot. in *Act.* vi. 4.

Ver. v. Which rational and prudent motion was acceptable to the Synod, [**and the saying pleased the whole multitude**] there assembled, who believed the Holy Ghost directed the Apostles in setting up a new Order on this occasion, [**and they chose**] after due consultation, these Seven, who were all qualified as the Apostles required. First [**Steven** (*s*),] the chief and most eminent among them, [**a Man full of Faith and**] zeal, and inspired with extraordinary gifts [**of the Holy Ghost**] above the rest; who all had such degrees of these gifts and graces as fitted them for this Office, [**and**] therefore they elected [**Philip** (*t*) **and Prochorus, and Nicanor,**

(*s*) *Qui vocatur* Πρωτομάρτυς, πρωτοδιάκονος, Archidiaconus. in Menol. & Anthol. Græc.

(*t*) *Vide Act.* viii. 5, & 26, cap. xxi. 8.

and Timon, and Parmenas, and Nicholas (u),] who was of Gentile Extraction, [a Proſelyte] converted firſt to the Jewiſh Religion, and formerly [of Antioch]: all which had deſerved a good teſtimony, and were then well known in the Apoſtolical College, and divers of them afterward proved eminent in the Church.

(u) *Vid. Apoc.* ii. 7. *Ab eo orti ſunt Nicolaitæ.* Epiphan. hær. 25. Hieron. cp. 48. *At ipſum inculpatum aſſerunt.* Clem. Alex. Strom. 3. Euſeb. l. 3. c. 23. Theod. hæret. Fab. l. 3.

Ver. vi. Theſe Seven are the Men [whom they] of the Synod elected, and [ſet before the Apoſtles] who, as Supream Rulers of the Church, had the ſole power of delegating a right to any that were to officiate therein. [And] ſince the Office of Deacons was ſacred, neceſſary, and to continue in the Church, they ſolemnly admitted them in ſuch manner as all others afterwards were to be admitted; therefore [when they had prayed] earneſtly to God for them, [they laid their hands upon them] as the Jews were wont to do in their ſolemn Deſignations of any to Offices of Dignity and truſt (w); and from this Precedent ſet by the Apoſtles here and afterwards, all Ordinations in the Chriſtian Church were made by Prayer and Impoſition of Hands (x). And theſe two have been ever ſince accounted ſo ne-

(w) *Numb.* xxvii. 18.

(x) *Ordinatio Clericorum non ſolùm ad imprecationem vocis, ſed ad impoſitionem impletur manus.* Hieron. in *Iſai.* 58. Tom. 4. p. 421.

neceſſary, that no regular Ordination could be without them.

Ver. vii. And God who directed the ſetting up this New Order, gave it a good effect, the Apoſtles having more leiſure to make Converts; and being ſometimes aſſiſted by the Deacons in theſe higher Miniſtries, divers became Chriſtians. [**And the word of God**] was preached ſo frequently, that the knowledge thereof [**encreaſed, and the number of the Diſciples**] by the acceſſion of new Converts, [**multiplied in**] that Church of [**Jeruſalem greatly**], notwithſtanding the malice and menaces of the Jewiſh Rulers: So that abundance of the common people [**and a great company of the Prieſts** (*y*)] themſelves, not only profeſſed, but [**were obedient to the Faith**] of Chriſt, believing the Principles and practiſing the Duties of Chriſtianity.

(*y*) *Male Beza dubitat de hoc loco, cum omnes MSS. Græc. ita legunt.*

§. 9. **Of the Oath of Supremacy.**] Though the Form of this Oath, in our Nation, be no older than the dawning of our Reformation under King *Henry* 8. (*z*); yet the thing is as old as Scripture Hiſtory: for the right of Kings which this Oath declares, is ſet forth in God's Word, where *David* and *Solomon*, *Hezekiah* and *Jehoſaphat* (*a*), as Supream in the Eccleſiaſtical

(*z*) *Sub Henrico* 8. *primo introductum eſt juramentum primatûs.* Reg. Jacobi Apolog. p. 53.

(*a*) 1 *Chron.* xxviii. 21. 1 *King.* ii. 27.

2 *Chron.* viii. 14, 15. & chap. xx. 21.

aſtical as well as in Civil Affairs, made Laws in matters of Religion, and the Prieſts as well as the People were ſubject unto them. As to the putting it into the Ordination Office, we will ſhew, 1*ſt*. The reaſonableneſs thereof in general; 2*ly*. The particular reaſons for giving it to the Clergy; 3*ly*. The occaſion of introducing it here.

1*ſt*. That it is reaſonable in general will appear, from the conſent of all mankind, (the modern Papiſts excepted) that Kings are Supream in all ſorts of Cauſes; the Jews thought ſo, (as was ſhewed before) and ſo did the Gentiles, as the great Philoſopher ſufficiently declares, in ſaying, *the King is Lord of all things that relate to the Gods* (*b*); of which opinion alſo was a good old Pope, who (did not foreſee the unjuſt claim of his Succeſſors, but) owned, *that God had given the Emperor dominion over all, Prieſts as well as Soldiers* (*c*); a Doctrine, taught long before by St. *Chryſoſtom*, who ſays, *the Emperor was the Supream and Head of all things upon Earth* (*d*). To which agree all thoſe Titles that the Clergy gave Chriſtian Princes, or they claimed as their due. Pope *Eleutherius* calls

(*b*) Ὁ Βασιλεὺς τῶν πρὸς τοὺς Θεοὺς κύριος. Ariſt. Pol. l. 3.

(*c*) *Deus*—*qui ei omnia tribuit, & dominari eum non ſolum Militibus, ſed etiam Sacerdotibus conceſſit.* Greg. l. 2. ep. 64.

(*d*) Βασιλεὺς κορυφὴ καὶ κεφαλὴ τῶν ὅσα τῆς γῆς ἔστιν ἁπάντων Chryſ. Orat. de Stat. 2. p. 463.

calls *Lucius*, King of *Britain*, *The Vicar of God in his Kingdom* (*e*). King *Edgar* is called *The Vicar of Christ*, in the Laws promulgated in his time (*f*), and he ſtiles himſelf *Paſtor of the Paſtors* (*g*); and in much later times, before the Pope pretended to give the Kings of *England* this Title (for defending the Roman Errors, our Princes claimed it as a right inherent in their Crown, to be *the Defenders of the Faith* (*h*); and 'tis very remarkable, that the General Councils of *Conſtantinople* and *Chalcedon* uſed that very ſame ſtile as of right belonging to the Emperors *Theodoſius* and *Marcian* (*i*); and *Leo Magnus*, Biſhop of *Rome*, calls the latter of theſe *the Defender or Preſerver of the Faith* (*k*): Agreeably to which, Pope *Anaſtaſius* calls the Emperor of the ſame Name, *God's Vicar, appointed in his ſtead to preſide in the Earth* (*l*). The like Titles were given by the Biſhops in Councils to the Weſtern Empe-

(*e*) Epiſt. Eleuther. ad Luc. Spelm. Tom. 1. p. 34.

(*f*) Leg. Hydenſ. ibid. p. 438.

(*g*) Charta ejus apud Seld. notis in Eadmer. p. 146.

(*h*) *Fidei defenſores & ſumus, & eſſe volumus.* Brev. Ric. 2. Reg. Elienſ. fol. 1384.

(*i*) Φύλαξ πίστεως. Conc. Conſtant. Bin. Tom. 2. Par. 1. p. 89. ita Concil. Chalced. Act. 6. Bin. ibid. p. 269.

(*k*) *Cuſtos Fidei.* Leo M. ep. 71. ad Anaſtaſ. p. 415.

(*l*) Epiſt. Anaſtaſ. Pap. ad Imperator. Anaſtaſ. Bin. ut ſupr. p. 507.

Emperors, for *Charlemaign* is stiled *Ruler of the true Religion — and Governor of God's holy Church* (*m*); his Son *Lewis* is also called *The strenuous Ruler of the true Religion* (*n*). But if any should object, these are only Complements, and do not prove that Princes were really Supream in all Causes. I shall observe, that they really exercised this Supream Authority, for the Codes and Novels of *Justinian*, *Theodosius*, and other Emperors in the *East*, the Capitulars of *Charles* the Great, and his Successors in the *West*; the Laws of our *Saxon*, *Danish* and first *Norman* Kings abound with Statutes and Edicts concerning Bishops, Clergy-men and Religion; and *Eadmerus* owns, *that all things Divine and Humane expected* William *the Conquerors Order* (*o*). I shall say nothing now of the Right of Kings and Emperors presiding in all great Councils of old, because I have treated of that in a peculiar Tract (*p*); and shewed there also, that they confirmed both the Decrees of Faith and Canons made there by consent of the Clergy. Nor will I enlarge this Discourse by proving, that the right of investing and confirming Bishops in their Sees, was anciently in Christian Kings and Princes, and owned to belong to them in

(*m*) Concil. Mogunt. An. 813. in Præf. Bin. T. 3. Par. 1. §. 2. p. 196.

(*n*) Vid. ibid. An. 847. p. 372.

(*o*) *Cuncta ergo divina simul & humana ejus nutum expectabant.* Eadmer. Histor.

(*p*) *See the Roman Forgeries.* Vol. 1, & 2.

in the fourth General Council of *Chalcedon* (*q*). 'Tis more direct to my purpose to cite those other ancient Councils, which speak of the Oath of Allegiance taken by the Clergy (especially those of the Higher Order) to their several Kings and Princes at their admission to their places, or upon the change of the Supream Governor, and first of those in *Spain* (*r*): One of which Councils hath these words, *If any Churchman, from a Bishop to the lowest Order of Clerks or Monks, be found with wicked intentions to have violated the general Oaths they took for the safety of the King, their Country and the Nation, he shall immediately be deprived of his Dignity, and be excluded from his Place and his Honour* (*s*). And there are variety of testimonies, that the French Clergy did always swear Allegiance to their Princes: The Bishops in their Councils had declared it as a matter of right (*t*), and so also in their private Epistles (*u*): Yea there are the very Forms extant among divers ancient Instruments, shewing what the King promised the Bishop, and he swore to the King (*w*).

(*q*) Vid. Acta Concil. Chalced. Act. 2. Bin. T. 2. Par. 1. p. 404.

(*r*) Concil. Tolet. 4. Can. 74. An. 633. Concil. 5. ibid. Can. 7. An. 636. & Concil. 6. ibid. Can. 18. An. 638.

(*s*) Concil. Tolet. 10. Can. 2. circ. An. 658. Bin. T. 2. p. 519.

(*t*) Concil. Turon. 3. Can. 1. Aquisgran. 2. Can. 2, & 12.

(*u*) Hincmar. opera. T. 2. ep. 4. c. 15.

(*w*) Vide Theod. pœnitent. p. 476, 477.

And

And for the practice it is recorded, *that Biſhops, Abbots, Arch-deacons and Canons did ſwear Allegiance over again, who had been in a Conſpiracy againſt* Charles *the Great* (x). And that Pope *Leo* the 3*d* took an Oath of Fidelity to the ſame Prince upon his Creation (y). Moreover when he was made Emperor, he made a Law, *That every Man in his Realms, who had ſworn fealty to him as King, ſhould ſwear it to him again as Emperor, and this was to be done by the Clergy as well as the Laity* (z). We have alſo a Record containing the Privileges granted to a Biſhop of *Anjou, when he took the Oath of Allegiance, as other Biſhops of* France *uſe to do to* Lewis *King of that Nation* (a), *together with an* inſpeximus *to confirm it* (b). And the practice of ſwearing Fealty by our Biſhops in this Nation is ſo ancient, that its firſt original can ſcarce be found; yet ſo well known withall, that it needs no particular Proof; therefore I proceed.

(x) Capit. Pipin. An. 973. Tom. 1. p. 540.

(y) Epiſt. Carol. M. ad Leon. ibid. T. 1. p. 271.

(z) Capit. Car. M. An. 801. c. 2. Tom. 1. p. 363.

(a) — *Fecimus Sacramentum fidelitatis ſicut alii Epiſcopi regni Franciæ ipſi faciunt.* Theod. pœnitent. p. 476.

(b) Ibid. p. 477.

2*ly*. To give the Reaſons why it ſhould be given to the Clergy; 1*ſt*. Becauſe the holy Scripture declares, *they are ſubjected to Kings and Princes as well as Lay-men.* St. *Chryſoſtom* notes, that St. *Paul* ſays, *Every Soul — (though he be a Prieſt —*

Prieſt — or an Apoſtle) *he muſt be ſubject to the higher Powers* (*c*). And St. *Bernard* tells a great Biſhop, *if Every Soul muſt be ſubject, then yours; he that attempts to except you out of that univerſal Command, endeavours to deceive you* (*d*). Now if the Clergy be ſubject, and the Prince ſupream over them, why ſhould they not recognize this Supremacy, and vow that Allegiance which is conſequent thereupon, when their Superior requires it of them? 2*ly*. Their qualifications, condition and intereſt alſo, as well as their numbers are generally ſuch, that it is of great importance to a King to be ſecured of their Fidelity; yea, it is neceſſary to the ſafety of his Government; for being Teachers of the People, they may either eſtabliſh them in their Loyalty, or excite them to dangerous Seditions and Rebellions, of which the Annals of Popiſh Kingdoms (whoſe Clergy of old took no Oath to their Prince, but one to the Pope), afford many woful examples. And 'tis noted by *Joſephus*, that *the* Phariſees, *a bold and buſie Sect among the Jews, were often troubleſom to their Kings, and dared to oppoſe them openly; for there were* 6000 *of them, and they all refuſed to ſwear Allegiance to* Herod *and* Cæſar, *as the whole Nation beſides had done* (*e*).

(*c*) *Rom.* xiii. 1. —κᾶν ἱερεὺς ᾖς, κᾶν μόναχος, κᾶν ἀποστολος. Theoph. & Chryſ. in loc.

(*d*) *Si omnis, anima etiam veſtra, quis vos excepit, &c?* Bern. ad Henr. Senon. Epiſc. Ep. 42.

(*e*) Φαρισαῖοι — βασιλεῦσι δυνάμενοι μάλιστα ἀντιπράσσειν περιυθεῖς — καὶ εἰς τὸ πολεμεῖν καὶ βλάπτειν ἑτοιμάνοι. Joſeph. Ant. l. 13. c. 22.

To

To which I may add the relation of *Simeon* of *Durham*, concerning *Aldwin* and *Turgot*, two Monks of that Church (wherein I have the honour to be preferred) who raiſed Sedition in *Scotland* againſt King *Malcom*, and pretended they could not in Conſcience ſwear Allegiance to him (*f*).

(*f*) Sim. Dunelm. Chron. l. 3. c. 22.

3*ly*. The Clergy of all Chriſtian Kingdoms are, and have been endowed with Tithes, Lands and Houſes, and inveſted with very great Immunities, Honours and Privileges, chiefly by Kings and Princes, who have been the Founders or Confirmers of moſt of our eminent Churches, and therefore are Patrons of the ſame: So that they are bound in gratitude to give their Benefactors all poſſible aſſurance of their Fidelity; and they would be the worſt of men, if they do not as ſincerely pay it, as they univerſally and juſtly promiſe it: They, as all other Subjects, are protected in their Perſons, Eſtates and good Names by the Laws of their Prince, and this Protection always obliges the Perſons ſo protected to bear Faith and Allegiance to him that protects them; but their Proviſion being alſo chiefly from the Crown, they owe more duty to it than many others of their Fellow-Subjects.

But 3*ly*. There was a particular Reaſon for requiring this Oath from the Engliſh Clergy of all Orders at the Reformation, becauſe divers of them (eſpecially the Regulars) had not ſworn Allegiance to the King, but had taken Oaths to their Superiors, and to the Pope,

Pope, to obey them and promote their Intereſt in all things, which left them at liberty, upon any Quarrel between our King and the Biſhop of *Rome*, or his Dependants, to take part with their Eccleſiaſtical againſt their Civil Superiors: So that when there was an irreconcilable difference between *Rome* and our King, and he had by Law caſt out the Pope's uſurped Power, he was obliged for his own ſafety to reſtore the ancient cuſtom, and make a Law that all the Clergy ſhould ſwear Allegiance to him, as being under Chriſt, *Supream Head on Earth* (or as we now without a Metaphor call it, *Supream Governor* (*g*)). And this Oath was brought into the Ordination Office in the firſt Book of King *Edward* the 6th (*h*), and in the beginning of Queen *Elizabeth*'s Reign the taking it was enjoyned under the ſevereſt Penalties (*i*). And no doubt there was good reaſon, and great cauſe for this, for the Pope by his Intereſt in the Clergy, had long oppreſſed this Nation and taken away much of the King's juſt Prerogative, as our Nobles and Parliaments in Popiſh times had often complained (*k*), and they made divers good Laws

(*g*) *Vide Stat. An.* 23 *Hen.* 8.

(*h*) Sparrow's Collect. pag. 145.

(*i*) *Stat.* 1 *Eliz.* 1. & 5. 1.

(*k*) Vid Gravamina Eccleſ. Anglicanæ ap Faſcic. rerum expetend. T. 2. p. 16. Vid. item Hiſtor. Tho. Walſ. An. 1312. p. 74.

to retrench these encroachments (*l*), but all in vain, for the Pope proceeded in the exercise of his Tyranny, and the Clergy receiving divers, yea contrary commands from different Masters (the King and the Roman Bishop) could not possibly serve them both, (as our Saviour notes) and they generally stuck to their Spiritual, and despised their Temporal Lord (*m*). So that it was absolutely necessary utterly to expel the Pope's Authority from hence, because as one of our Kings, soon after the Conquest, publickly declared, *No Man could keep his Allegiance to him, and pay Obedience to the Apostolick See against his Will* (*n*). And this seemed so necessary at first to many, who in other things were zealous in the Romish Faith that they took it; and *Gardiner* writ an excellent Book in defence of this Oath, and the Supremacy therein asserted, as well as the Allegiance there promised (*o*); and the Pope's prohibiting it, only produced stricter Injunctions to oblige the taking it, and greater penalties on the refusers, especially because our Governors observed (*p*),

(*l*) Stat. Provis. 25. Ed. 3. & Stat. Ric. 2. cap. 5.

(*m*) *Matth.* vi. 24. *Nemo potest quamvis uno Domino obtemperare repugnantia jubenti*, Aug. de verb. Dom. Ser. 2. p. 2.

(*n*) *Nequaquam fidem quam sibi debebat simul & Apostolicæ sedis obedientiam contra suam voluntatem posse servare*, Gul. 2. Anselmo. ap. Eadmer. l. 1. p. 26.

(*p*) Gardin. de vera obed. in Fascicul. rer. exp. T. 2. p. 800.

ved (p), that the Opinion of the Pope's Supremacy, put him upon Excommunicating and Deposing our Kings, and excited his Creatures in these Realms to lay many execrable Plots to destroy the Queen, and change the Religion and Government also. And 'tis the restless endeavours of the bigotted Papist to restore the Papal Power, that has since brought in another stricter Oath, and doth make it necessary to continue these Precautions even in our times: I shall not enter into this Dispute, which has been already handled by so many learned Pens, but refer the Reader to some of them, who elaborately and unanswerably confute the Pope's, and assert the King's Supremacy (q), and particularly shall recommend a posthumous work of Dr. *Is. Barrow* upon this Subject (r), which (unfinished though it be) is abundantly sufficient to satisfie any impartial Enquirer, and had it received the advantage of the Author's own last hand, it would have been the most perfect Tract on any point of Controversy now extant, so that I wish some Pen that were suitable to his, would fill up the vacant references, and enlarge upon the pertinent hints of that Book, which would make it next to a Demonstration of the Question he undertook to prove.

(p) Vid. præfat. Laur. Humph. ad Hist. Jesuitismi.

(q) *Regis Jacobi Apolog. pro juram. Relig. Christian subjection par. 2. Lond.* 1586. Mason de minister. Anglic. l. 3. c. 4, 5.

(r) *Dr.* Barrow *of the Pope's Supremacy*, Lon. 1680.

§. 10. **Of the Questions in general.**] That all possible care may be taken to make, or find, those who enter into Holy Orders, Worthy. Our Church hath here rightly placed these Questions; not deferring and confining them to the consecration of a Bishop, as the Roman Ordinal doth (*s*), because the greatest security to Religion is the careful guarding the first entrance into its Ministrations (*t*), and therefore we put these interrogatories to Deacons and Priests, for he that would breed good Officers must choose good Soldiers, and he that is faithful in a lesser, will be so in a greater trust (*u*). 'Tis a calling, that Men can never forsake, and so ought not to be rashly undertaken (*w*): So that though these Questions be now first proposed to the Candidates; yet it is absolutely necessary they should have Read them over seriously before in Private, and duly weighed them all, before they presume to answer them in the Presence of God, and of his Holy Angels (*x*), as well as of the Bishop his representative, if they answer falsly, or rashly before so great an Assembly,

(*s*) Pontific. Roman. p. 61.

(*t*) *Cujusque rei potissima pars principium est.* Digest. l. 1. Tit. 2. præf.

(*u*) *Luke* xvi. 10.

(*w*) *Luke* ix. 62. Et Conc. Chalced. can. 7. Item Annot. Bev. T. 2. p. 114.

(*x*) *Tenetur vox tua —— in libro viventium —— præsentibus Angelis locutus es,* Ambros. de initiand. c. 2. p. 343.

ſembly, and juſt before they are to receive the Holy Sacrament, it is an inexcuſable as well as a preſumptuous Sin, and *Solomon* hath told us, we cannot come off by ſaying *it was an Error* (*y*), neither God nor the Angels who attend theſe Holy Miniſtries will ſo excuſe us. The wiſe Heathens adviſe us, not to anſwer any Queſtions ſuddenly (*z*). The Scripture makes it the character of a Fool, *to anſwer a matter before he heareth* (*that is, underſtands and conſiders*) *it* (*a*), and it is an evidence of a moſt notorious Hypocrite, *to promiſe eaſily for gaining his ends* (*b*). But if either of theſe be the caſe in a matter of ſo high importance it is unpardonable; *For what* (ſays a late Author) *is more unworthy? What is worthy of greater Puniſhment? than to profeſs they know that which they are Ignorant of, to ſay they will do that which they do not intend, and can do that which they cannot any ways perform* (*c*). Wherefore I muſt beſeech all that are to take Orders, to ſet apart ſome days before their Ordination by Faſting and Prayer, to examin themſelves concerning every Queſtion, that they may

(*y*) *Eccleſ.* v. 2, 3, 4, 5, &c.

(*z*) Μὴ ἐυθέως ἐπὶ βάλλειν τὸν ἀντῤῥησιν, Æſchin. ap. Plutar. de audit. p. 39.

(*a*) *Prov.* xviii. 13.

(*b*) Πολλοὶ πρὸς τὸ πύχειν ὧν ἤθελον πάντα ἐυκόλως ὑπισχνοῦνται, Theoph. in Matth. 20.

(*c*) *Soccolovij Epithalamion Epiſcopi cum ſuâ ſponſâ*, Eccleſ p. 39.

anſwer truly to the Enquiries, and reply deliberately where they are to promiſe, their Conſcience bearing them Witneſs, that they aſſert the very Truth, and do engage only what they intend to perform: Otherwiſe it will bring a Curſe upon them inſtead of a Bleſſing.

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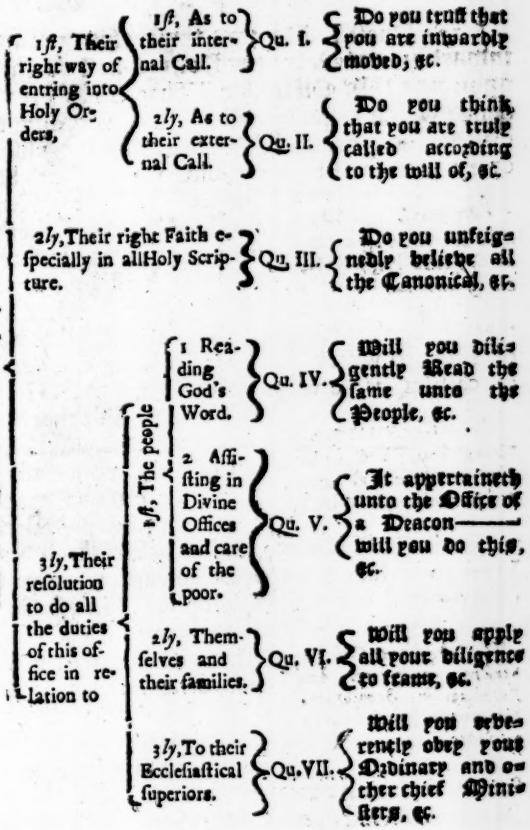
§. 11. *The*

§. 11. *The Analysis of the Questions.*



A Discourse upon the Questions.

§. 12. Quest.I. **Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office,**&c.] That God's Providence which disposeth all things according to his Pleasure, orders what particular Profession every Man shall take on him, was a Truth believed by the Heathen (*d*). And therefore cannot be doubted of by Christians, especially since Scripture teaches us, that God calls Men to several States of Life, to which (for that Reason) the name of calling is always given in the Holy Books (*e*). But there is much more Reason to affirm this, concerning such as are to be made Ministers in the Church which is God's House, and of which he is the Lord and Master: *Arrianus* affirms, none must take on him to be a Philosopher, unless God move him to it (*f*), for otherwise he will be as absurd, as he that should come into a well ordered House, and say he will be Steward there. Surely then none may presume to thrust themselves into Gods immediate Service, without his special invitation and assent; and this is what we name *the internal Call*, and is the Subject

(*d*) Ἀλλῷ μὲν ἔδωκε θεὸς πολημήϊα ἔργα· Ἀλλῷ δὲ ὀρχεστὴν ἑτέρῳ Κίθαριν καὶ ἀοιδήν, Hom.

(*e*) 1 *Cor.*vii. 17.20. Τῇ κλήσει, i. e. ἐν οἴῳ βίῳ — τάγματι καὶ πολιτεύματι, Theoph. in loc.

(*f*) Ὁ δίχα Θεοῦ τηλικούτῳ πράγματι ἐπιβαλλόμενος θεοχόλωτός ἐστι. Arr. in Epict. l. 3. c. 22. p. 308.

Subject of this Enquiry: Now St. *Paul* hath declared, *That no Man taketh* (that is, of right) *this honour to himself, but he that is called of God, as was* Aaron (*g*). He was made a Priest, by immediate Revelation.

(*g*) *Hebr.* v. 4.

So was St. Paul *called to be an Apostle Miraculously*, and others in the first planting of the Church (*h*). But this was an extraordinary way, and so was not to endure long; Yet still we may expect, that the same Spirit which only can give them success in their Ministration, should move them to desire this Office, and bless all the endeavours they use to qualifie themselves for it: 'Tis true, this is an inward motion, and so only known to every Mans own Conscience (*i*), and to God that searcheth the Heart (*k*); therefore in his Presence, we demand of them, *if they do sincerely believe their first Inclinations to this Holy Calling were from the Spirit of God* Now to answer falsly to such a Question, is *lying not to Men but to God* (*l*).

(*h*) *Rom.* i. 1. and 1 *Corin.* i. 1. *Acts* xiii. 2.

(*i*) 1 *Cor.* ii. 11.

(*k*) *Jerem.* xi. 20. and xvii. 10.

(*l*) *Acts* v. 4.

So that the Candidates ought to examin their own Hearts very strictly concerning this Matter; For it is an easie thing to deceive our Ordainers in this case, who are fallible Men, and cannot look into our Breasts, and unless we take great care we may also deceive

our ſelves: For we are generally favourable Judges in our own Cauſe, *Our Heart is deceitful, and we cannot eaſily know it*, as God hath told us (*m*). *Our mind* (ſaith St. *Gregory*) *often belyes it ſelf to it ſelf, feigning to love the good Works it hateth, and not to value the glory of the World which it doth love* (*n*); you will ſay then, how ſhall we be directed in this matter, ſo as not to be impoſed on our ſelves, nor impoſe upon others in ſo nice an Enquiry? I reply, you muſt obſerve the Queſtion, and examin *if you take this Calling upon you with no other deſign than to ſerve God, by promoting his Glory and Edifying his People?* And this is *Calvins* definition of *the Inward Call*, in his Book of Inſtitutes, (which being publiſhed about Ten year before the Ordinal of *Ed.* the ſixth, might probably be a guide to our Reformers in framing this Queſtion.) *That it is the good Teſtimony of our own Heart, that we have taken this Office, neither for Ambition, Covetouſneſs, or any evil deſign, but only out of a true fear of God, and a deſire to edifie the Church* (*o*). Now this we may know by duly conſidering, whether it were the external Honours and Revenues that are annexed to this Profeſſion, or any other Worldly end, that firſt or chiefly did incline us to the

(*m*) *Jerem.* xvii.9.

(*n*) Gregor. M. Paſtor. par. 1. cap. 9. fol. 3. E.

(*o*) *Arcana vocatio — eſt bonum cordis noſtri teſtimonium quod neque ambitione neque avaritiâ, neque ullâ aliâ cupiditate, ſed ſincero Dei timore & ædificandæ Eccleſiæ ſtudio oblatum munus recipiamus*, Calv. Inſtit. l.4. c.3. p.353. edit. primo An. 1535.

the Miniſtry, if ſo we were moved by carnal objects, and led on by our own corrupt will and affections: But if our principal motives were Spiritual, that is, a zeal for God's Glory, and a deſire to promote the Salvation of Souls, then *we were moved by the Spirit and inwardly called by God*; I grant we cannot but know, there are honours and rewards, piouſly and juſtly annexed to this Holy Function, and as Men we cannot but hope for a competency of them; yea, this may be a ſubordinate motive, but I may ſay of the Prieſthood as Chriſt of the Kingdom of Heaven, *it muſt be ſought in the firſt place for it ſelf, and the other only as additional conſequences thereof* (*p*). We muſt love the Duties of this Calling, Reading, Study, Praying, Preaching, &c. more than the rewards (*q*); yea, if Perſecution ſhould ever ſtrip the Church of theſe Proviſions, (as it hath often done,) we muſt not caſt off our Holy Miniſtrations (*r*). For he cannot be a good Servant who hates his Work, and loves nothing but his Wages (*s*), if God move us, his Service is our firſt aim and our principal deſire, we ſhall ſerve him chearfully, whether we have a greater or a leſſer compenſation: 'Tis too

(*p*) *Matth.* vi. 33. *Sint verba legis fundamentum viæ terræ adjunctum,* Dict. R. Jehud. ap. Rab. Nath. de patr.

(*q*) Τὸ πεχνίον ὁ ἔμαθες φίλει, Marc. Anton. l. 4. §. 31.

(*r*) 1 *Cor.* ix. 16.

(*s*) *Avidus ad mercedem piger ad laborem,* Aug. de Sanctis. Ser. 4.

too mean a deſign for one who is to wait at God's Altar and praiſe him there, with Angels, Archangels and all the Hoſt of Heaven, to look on this only as a Trade to get Bread, or a creditable way of living (*t*); which the Rabbins call *making Gods Law a Crown, or a Hatchet*. Our motives muſt be Nobler, Higher and more Spiritual, if they come from above: Now ſince we can only know this, the Queſtion, is and ought to be put to us. For this inward Call thus explained, Is the firſt, and one of the principal qualifications for him that is to be employed about Heavenly things; and therefore, it is inſerted not only into ours, but other reformed Offices for Ordination where 'tis enquired, *if they believe that God by the Church calls them to this Miniſtry, and if they did not ſeek it for worldly Riches or Glory* (*u*). There are no Footſteps of this in the Roman Office, (which no doubt is a culpable omiſſion) yet we are told by a late Author, that ſome Zealous Biſhops of that Communion in *France*, not long ſince *refuſed to ordain ſuch concerning whoſe internal Vocation they were not ſatisfied* (*w*), but I believe few of their fellow Biſhops followed their Example: becauſe it is not required by Law as it is in our Church. Our Candidates know this Queſtion

(*t*) 1 *Sam.* ii. 36. *Ne facias legem coronam aut ſecurim*, Adag. Hebr.

(*u*) Liturg. Eccleſ. Belg. Qu. 1. in Ordin. p. 260. *The Scotch Pſalter by Mr.* Knox. *Form of Ordination Qu.* 2. p. 18.

(*w*) *Dr.* Burnet's *Preface to the Regalia* p. 28.

ſtion will be asked them, wherefore let them examine their Hearts ſtrictly, and anſwer it in the ſincerity of their Souls, not doubting but that Good Spirit, who excited them to this Work, will aſſiſt and bleſs all their performances.

Queſt. II. **Do you think that you are truly called according to the Will of our Lord Jeſus Chriſt, and the Due Order of this Realm,** &c.] So long as Miraculous Gifts continued, the Perſons endued with them in a larger meaſure than others, were eaſily known to be called by God, and ſome of them (as St. *Paul*) were not called *of Men, nor by Men* (x). But this was peculiar to the Apoſtles, or to that Age only, as St. *Chryſoſtom* hath obſerved: for now ſince Miracles and ſuch Divine Evidences and Indications are ceaſed, it is neceſſary that this inward Call, ſhould be tried and approved of by Men. Nothing is ſo eaſie to counterfeit as *a Meſſage from the Gods* (y) ſaith the Slave in *Plautus*, and experience tells us nothing is more readily believed among the vulgar, than ſuch a Pretence managed by a bold undertaker; ſo that this *inward Call* hath been in all Ages pretended to by all the Impoſters in Religion. Among the Jews, there were falſe Prophets, who gave out, that *God called them*, but he de-

(x) *Galat.* i. 1. Τὰ δὲ ἐξ ἀνθρώπων τοῦτο ἰδίον τῶν Ἀποστόλων. Chryſoſt. in loc.

(y) — *herculè audivi eſſe optumum mendacium, quicquid Dii dicunt id ratum eſt dicere.* Plaut. Moſtell. Act. 3. Sc. 1. p. 528.

declared *they ran before they were ſent, and Propheſied out of their own Heart*, or (as the Original imports) *made themſelves Prophets* (z). In Chriſtian times this ſet up *Montanus*, and many other enthuſiaſtical Hereticks. And *though* Mahomet *had no power of Miracles, no gift of Propheſy, no learning nor good Life to prove his Meſſion*, yet he boldly ſaid, *God was his witneſs, that he had ſent him* (a). In the ignorant and ſuperſtitious Ages, the *Roman Church* gave very great encouragement to Men and Women that were illiterate, to Preach, upon pretended Commiſſions from Chriſt, or Viſions and Dreams which they boaſted of (b). But afterwards finding the miſchief of theſe holy Cheats, they were forced to enquire into thoſe falſe Claims (c). And 'tis the weak credulity of moſt of our Sectaries, which expoſes them to admit bold Pretenders to the Spirit to be their Teachers, without any preceding Tryal; and hence Papiſts in diſguiſe, ignorant, ſcandalous and heretical Men, have got into their Conventicles, and been admired by the abuſed Croud, as Perſons ſent from Hea-

(z) *Jer.* xxiii. 21. & *Ezek.* xiii. 3. Heb. Voc. eos הִתְנַבְּאוּ Syr. Verſ. *Qui ſuam ſequuntur phantaſiam.*

(a) Οὐδὲν γὰρ Θεῷ ἄξιον ἐπιφέρεσθαι —— ἀλλ' ἀναποδείκτως, Θεός μοι μάρτυς, φήσιν. Euthym. Zigabin. Panoplia edit. per Sylburg. p. 26.

(b) *S. Vincentius ſomniavit ſe à Chriſto miſſum ad Prædicandum.* Vid. Lipom. in vit. (mihi.) p. 263. ita Hildegardis. vid. Opera ejus in Bib. Patrum. Tom. 15. edit. Col. 1622.

(c) Acta Cor. Cardin. Alliaco. ap. Baluz. Miſcel. T. 2. p. 284, & 294.

Heaven, and full of the Holy Ghoſt. To prevent which Common, but Dangerous Cheat, the Primitive Church puniſhed thoſe who preſumed to exerciſe any Eccleſiaſtical Office, while they were Lay-men, with Excommunication; and they forbid the inferiour Clerks to officiate untill they were in one of the higher Orders (*d*). And there were (from the firſt ſetling of Churches) every where publick Forms drawn up for examining ſuch as deſired to be Ordained, and then ſolemnly to Admit them; which no doubt was agreeable *to the Will of our Lord Jeſus Chriſt*, who inſpired his Apoſtles to give Rules to their Succeſſors the Biſhops, for trying all that were to be promoted to Holy Orders, (as was ſhewed before); whence we may infer, that our Saviour and his Apoſtles did not think any Man's Word was to be taken as to his *inward Call*, till his claim had been enquired into and approved by the Governors of his Church, and till they alſo gave him an external Call; therefore to fix an Order in every Church for the ſolemn trial and admiſſion of Miniſters, *is according to the Will of Chriſt, in general:* And ſince *the Order duly ſetled in this Realm* is ſo agreeable to Primitive Practice, and to God's Word, we may ſafely ſay, that ſuch as are admitted according to this *Due Order*, are admitted according to *the Will of Jeſus Chriſt*; the particulars I ſhall demonſtrate in every part of theſe Diſcourſes, ſo that I need only remark here, That our Candi-

(*d*) Concil. 6. Conſtant. in Trullo. Can. 58. & Can. 64. & Balſamon ibid. Bev. T. 2. p. 225, & p. 233.

dates

dates may anſwer this Queſtion (when they have read this Tract, and underſtand this Office well) more certainly, and upon better grounds, than thoſe of any Church in the World. For though the two Eſſential Parts of Ordination, Prayer, and Impoſition of Hands, are retained in both the Eaſtern and Weſtern Offices (which are of Apoſtolical inſtitution,) yet there are ſo many Ceremonies added, ſome of which are apparently Superſtitious and Idolatrous, and ſome ſo dubious, that whoſoever doth conſider, can ſcarce ſay with a clear and well-informed Conſcience, that ſuch as are called by the Conſtitution of thoſe Churches, are *called according to the Will of Chriſt:* Happy therefore are thoſe who receive Orders here, who can have no juſt ſcruples (*e*), and may without any heſitation reply, *that they are truly called according to the Will of Chriſt*, ſince the Order of this Realm is ſo in all particulars, as hath been, and ſhall be demonſtrated to every ones ſatisfaction.

(*e*) *Rom.* xiv. 5, & 23.

Bene præcipiunt qui vetant quicquam agere quod dubitas æquum ſit an iniquum. Cicer. de Offic. l. 1.

Queſt. III. **Do you unfeignedly believe all the Canonical Scriptures of the Old and New Teſtament?**] The reading of God's Word in publick, was the Office of an inferior Clerk, called *a Reader* in the middle Ages; to whom at his Admiſſion, the Biſhop delivered a Bible, and ſaid, *Take heed you believe*

lieve in your Heart, that which you pronounce with your Lips (*f*). But now since this Duty of Reading is especially incumbent on the Deacons, 'tis very proper to ask them, if they believe all the Canonical Books to be the Word of God. For an ordinary Christian, the *Creed* which is taken out of the Scripture is a sufficient confession of Faith; but a Minister ought to declare himself more comprehensively, and publickly own, *That all Scripture is given by inspiration of God* (*g*); and whereas the *Roman* and *Lutheran Churches* only ask them if they believe the *Creed* (*h*), we and some other of the Reformed Churches, more justly enquire if they believe all that God hath revealed in the Divinely Inspired Books (*i*). Now in order to answer this Question with judgment and sincerity, the Candidate must know which are, and which are not Canonical Books. There are some Books of Scripture of which no doubt ever was, and the Ancient Church made a Rule or Canon, that these and no other should be received for Divinely Inspired Books, and thence they have the Name of Canonical (*k*). Now these are declared

(*f*) — *quod autem Ore legitis, Corde credatis.* Pontif. Rom. p. 17.

(*g*) 2 *Tim.* iii. 16.

(*h*) Pontif. Rom. p. 53. & Formula Ordinat. Lipſ. 1624.

(*i*) Litur. Eccl. Belg. qu. p. 262. *Scotch Pſalter*, qu. 3. p. 19.

(*k*) Artic. vi. Eccleſ. Angl. *Nos iis Libris fidem accommodare debemus, quos Eccleſia — ab initio traditos & conſervatos agnoſcit, & approbat.* Aug. in Fauſt. l. 28.

by Our Church exactly as they were of old (*l*), as hath been unanſwerably proved by the learned Biſhop *Coſens*, in his accurate *Hiſtory of the Canon of Scripture*, which is worth the Readers diligent peruſal. As to other Books, we do with the Ancients call them *Apocryphal*, becauſe their being writ by Inſpiration doth not appear; wherefore though we read them ſometimes for inſtruction in Morality, we do not prove our Faith by them, nor take them into the Canon (*m*); yea we cenſure it as a bold innovation, in the late Council of *Trent*, contrary to all Antiquity, to declare theſe Apocryphal Books, to be of equal Authority with the Canonical Books, which were always received in the Church. 'Tis theſe therefore, and only theſe our Candidate is to believe, becauſe the Writers were inſpired by the Holy Ghoſt, and all therein contained was revealed by the God of Truth: From hence Miniſters are to take Arguments to confirm their Faith, and convince Gainſayers; hence they gather Rules to direct their own and their peoples Manners, for this is a compleat Repoſitory for both Faith and Good Life (*n*).

(*l*) Concil. Laodicen. Can. 68. Bev. T. 1. p. 481.

(*m*) *Hos Libros legit quidem Eccleſia, ſed eos inter Canonicas Scripturas non recipit — ad ædificationem plebis, non ad autoritatem eccleſiaſticorum dogmatum confirmandam.* Hieron. præf. ad Libr. Judith. Tom. 3. p. 39.

(*n*) *In quibus inveniuntur illa omnia quæ continent fidem moreſque vivendi.* Aug. de doct. Chriſt. l. 2. c. 17.

Theſe

These are to be believed and received in the first place, and then there is no need to prove any thing to be True or Good, but only to shew it is asserted or commanded in Holy Scripture: *Humane Sayings* (as *Salvian* notes) *need Arguments and Witnesses, but God's Word is its own witness, because it is necessary, that whatever is spoken by unerring verity, should be accepted as the testimony of uncorrupted Truth* (o). The first business of a Minister is therefore, to believe these Divine Books himself, and then to make his People receive them as such, for otherwise he can neither teach, exhort, or reprove with Authority, or any hopes of Success.

(o) Salvian. de Gub. l. 3.

Quest. IV. **Will you diligently read the same unto the People assembled in the Church where you shall be appointed to serve?**] The former Questions are concerning things necessary to be known, and so the Answers to them are only assertory. These contain divers things necessary to be done, the Answers to which are Promissory, and bind the Soul of the Party answering to perform that which he so solemnly engages. *First.* Diligently to read the Scripture to the People in publick, for this was always a Principal Part of Divine Service; the Jews of old constantly had the Law and the Prophets read in their Synagogues (p). And our Sa-

(p) 2 *Kings* xxii. 8. *Nehem.* viii. 3. *Acts* xiii. 14, 15, & 27.

viour himſelf did this Office (*q*). When the Primitive Chriſtians met, eſpecially on *Sundays*, we are aſſured by the moſt Ancient Fathers, that the reading the Divine Writings of the *Old* and *New Teſtament*, was never omitted (*r*); and a conſiderable part of the time ſpent in their Religious Aſſemblies, was employed in this Exerciſe. It appears alſo, that they collected Tables of Proper Leſſons for the whole year, out of the moſt Practical Parts of Scripture, which were ſet down in Lectionaries, ſome of which are ſtill extant, being attributed to St. *Hierom*, and to other ancient Authors, from whence our Epiſtles and Goſpels are derived (*s*). But whereas ſome had brought in other Books (not writ by the Spirit of God) to be read in the Church, the Council of *Laodicea* forbad it, and charged, *that nothing ſhould be read in the Church but only the Canonical Books of the Bible* (*t*); of old *the Acts and Paſſions* of the Martyrs *were not allowed to be read in the Church at* Rome *it ſelf* (*u*). But in

(*q*) *Luke* iv. 16. Vid. Lightfoot, T. 1. p. 614.

(*r*) Τὰ ἀπομνημονεύματα τῶν Ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται. Just. Mart. Apol. 2. p. 98. *Coimus ad Literarum Divinarum Commemorationem.* Tert. ap. c. 39.

(*s*) Vid. Pamel. Liturg. Tom. 2. & Præf. ib. item Baluz. Append. ad Capitul. T. 2. p. 1309.

(*t*) Δεῖ λέγεσθαι ἐν Ἐκκλησίᾳ — μόνα τὰ κανονικὰ τῆς παλαιᾶς καὶ καινῆς διαθήκης. Concil. Laod. Can. 59. Bev. T. 1. p. 480.

(*u*) Decret. Gelaſi. 1. An. 494. Bin. T. 2. p. 501.

in latter Ages that Church had brought in ſo many falſe, fabulous and fooliſh Legends, as Leſſons for their numerous Saints Day, that the Reading of the Holy Scripture was almoſt totally excluded; wherefore our wiſe Reformers rejected all ſuch Legendary Stuff, and reſtored the Primitive Uſage that is commanded, *that nothing ſhould be read in the Church but the Canonical Scripture (except ſome few practical parts of the Apocrypha)* (*w*). Beſides, ſince the reading the Bible in publick is intended for the edification of the People, they took care to tranſlate it into the Engliſh Tongue, accounting it very abſurd to lock up that ſenſe, which all men ſhould underſtand, in an unknown Tongue: The firſt reaſon of turning the Scriptures into Latin was, that the *Romans* (whoſe Mother-tongue that was then) might underſtand them; but to keep them in Latin now, when no Nation in the World naturally ſpeaks that Language, is to act contrary to the deſign of the firſt Author of that Verſion, yea of the Holy Penmen themſelves, who writ in Tongues then commonly underſtood, and required their writings ſhould be read to the People in the Church in a Language known to them (*x*), and forbad *thoſe who had the gift of Tongues to uſe that gift in any Religious Aſſembly without an interpreter* (*y*). From whence

(*w*) See the Preface to our Common-Prayer, *Concerning the Service of the Church.*

(*x*) *Coloſſ.* iv. 16.

(*y*) 1 Cor. xiv. 3, 4, 5, & ver. 14, 15, 16.

it was, that as ſoon as any Nation of a new Speech was converted to be Chriſtian, the Scriptures were ſoon after Tranſlated into their Language, as I could prove by many inſtances (z). Nor do any ſort of Chriſtians want this Privilege, but the miſerable People under the Roman Yoke. And doubtleſs it is inhumane Cruelty to hide this Lamp (which God lighted up to direct their Feet, and illuminate their Paths (a)) under a Buſhel (b); this is to leave them in the dark (c), to rob them of that *word*, which being heard with meekneſs, is able to ſave their Souls (d). To deprive them of that which is every way profitable for them, as St. *Paul* affirms (e); 1*ſt*. For Doctrine, that is, to teach and confirm that which is True. 2*ly*. For Reproof, that is, to diſcover and confute Errors and Hereſies. 3*ly*. For Correction, that is, *to reform the lives of evil Men*. 4*ly*. For Inſtruction in Righteouſneſs, that is, *to make the lives of good Men better*. So that it is ſufficient to make men *perfect, and throughly furniſhed to every good work*: Being

(z) *Hoc affirmat de Gothis*, Iſidor. Chron. edit per Grotium, p. 711. *De Saxonibus* Alured. ep. ap. Spelm. T. 1. p. 380. & not. Wheeloci in Bed. Hiſt. l. 2. c. 18. p. 153. *De Abaſſinis*: Ludof. Hiſt. Æthiop. l. 3. c. 4.

(a) *Pſal.* cxix. 105.

(b) *Luk.* viii. 16.

(c) *Pſal.* xix. 7, 8.

(d) *James* 1. ver. 21.

(e) 1 *Tim.* iii. 16, 17.

Being therefore ſo very profitable, and univerſally beneficial, we ſtrictly charge our Miniſters to read it diligently to their People; and that this Office may be effectual unto all the purpoſes aforeſaid, they muſt be admoniſhed to prepare their hearts to hear it, *as the Will and Words of the God of Heaven,* clearing their minds from all vain and wicked thoughts (*f*), keeping ſilence all the while the Miniſter is reading (to which they were commanded in the Primitive Church (*g*)), and liſtning to theſe Sacred Portions of the Holy Text with great attention, becauſe otherwiſe they cannot learn by the Inſtructions, nor be wrought upon by the Exhortations and Reproofs, comforted by the Promiſes, nor warned by the Threatnings; and thus alas the Miniſters reading and their hearing will be in vain; but of this I have ſpoken more at large before (*h*), and ſhall only add, that we ought not to value Sermons (that are meerly human compoſures) above the hearing Scripture read, as many weak people do, who refuſe to come to Church to hear the divinely inſpired works of the Prophets and Apoſtles, on ſuch days as there are no Sermons, which argues a great contempt of God's Word, and is a manifeſt neglect of a moſt profitable Ordinance,

(*f*) *Eam reverentiam ſcriptis tuis debeo, ut ſumere illa niſi vacuo animo irreligioſum putem.* Plin. lib. 9. ep. 35. p. 372.

(*g*) *Facto tandem ſilentio Scripturarum ſunt lecta divina ſolennia.* Aug. de Civ. Dei. 22. c. 8.

(*h*) *See Comp. to the Temple.* Par. 1. Sect. 9. p. 89.

instituted by Christ and his Apostles, and which might very much promote our Salvation, if we duly attended thereto.

Quest. V. **It appertaineth to the Office of a Deacon in the Church, where he shall be appointed to serve, to assist the Priest in Divine Service—Will you do this,** &c.] This comprehensive Question doth briefly, but fully set out all the other Duties peculiar to the Office of a Deacon, First, with intent to instruct the Candidate in all parts of that weighty Charge he undertakes, and then to require his solemn Promise that he will perform them by God's help: It is not fit he should take a place in God's House, till he know what are the Duties thereof, nor can he wisely, or honestly engage to do all these particulars till he know them: Wherefore the Bishop lays them plainly before him, that he may not afterward pretend to excuse himself by Ignorance; there is a like Form in the *Æthiopic* Ordination of a Deacon *(i)*, and a Rubrick in the *Syrian* Formulary, *directing the Bishop to instruct a Priest in his Duty*: Yet both are after the Orders are given *(k)*, but ours is placed more properly, to shew him that is to enter on this Office, *that it is rather a Burthen than an Honour (l)*, and to give him oppor-

(i) Vid. Morin. de Ordinat. Copthitar. p. 507.

(k) Idem de Ordinat. Maronitar. p. 410.

(l) Clericatum non honorem intelligens, sed onus, Hieron. de Nepot. ep. 3. T. 1 p.

opportunity distinctly to consider, the manifold Obligations now to be laid upon him, and we will explain them severally, in hopes that such as are concerned, will take some time before they come for Orders, seriously to Read over the particulars, and examin themselves whether they are willing to undertake so great a Charge, and conscientiously resolve to execute it. Now these Duties are, First, Such as are to be done within the Church. Secondly, Those that are to be done at large in the Parish where he is fixed.

First, We may observe in general, that as in a well ordered Army every Officer and Common Soldier hath his peculiar Post; So in an established Church, every Priest and Deacon hath his particular Cure and Charge; for not only our own Canons, but those of the ancient Church expresly forbid the Ordaining of any Clergy Man, without a Title to some Cathedral, or Parochial Church wherein he is to celebrate Divine Offices (*m*), for experience taught Bishops, that unfixed Clerks could not be governed, nor Dioceses ruled, after once Parish Churches were Built, far distant from their Cathedrals, unless they had one or more certain setled Ministers there, who should under them Rule that portion of their Flock (*n*), and

(*m*) Μηδένα ἀπολελυμένως χειροτονεῖσθαι, Conc. Chalced. can. 6. Bev. T. 1. p. 118. vid., Syn. S. Patricij can. 3. Spelm. T. 1. p. 53. Excerp. Egb. can. 51. ibid. p. 263. Et can. 33. Eccles. Angl.

(*n*) *Ecclesiæ rurales*, in Concil. Sardic. can. 12. *Diaconi plebem regentes*, Conc. Elib. can. 77. *Qui per Dioceses Ecclesias regunt*, Conc. Agath. 2. can. 22. Item Tolet. 3. can. 20.

be

be accountable for the ſame to God, and to their Eccleſiaſtical Superior (o). Now the Deacons Duties in theſe Churches where they are appointed to ſerve are ſix. 1*ſt*, To aſſiſt the Prieſt in Prayers. 2*ly*, In the Adminiſtration of the Sacrament. 3*ly*, To Read the Scripture and Homilies. 4*ly*, To Catechiſe. 5*ly*, To Baptize. 6*ly*, To Preach if he be Licenſed thereto.

(o) *Epiſcopis ſubjecti ſunt.* Conc. Arel. 1. can. 12, 13. 19.

1*ſt*, A Deacon as his very name imports is to *Miniſter* to a Biſhop, or a Prieſt in the Celebration of Divine Offices (p), and to ſerve thoſe of the higher Orders; which of old was generally practiſed, eſpecially in the Greek Church, Where the Deacon repeats the ſhort Litany, and ſome brief Collects, and pronounces ſome Sentences, ſuch as *Let us attend*——*Let us hear the Holy Goſpel* (q) and the like. And in our Cathedrals they often Read the Litany, the Epiſtle and the Confeſſion at the Altar, and the Prieſts perform all the reſt of the Service: Before the modern invention of Lay-Pariſh-Clerks, there was generally a Prieſt and a Deacon in every Church, the latter of which repeated the Confeſſion, Lords Prayer and the Creed after the Prieſt, and made all the Reſponſes as our Clerks now do: But of late Deacons are uſually

(p) *Diaconus ——non ad Sacerdotium ſed ad miniſterium ordinatur*, Concil. Carthag. 4. can. 4. *Diaconi miniſterium presbyteri officium*, Innocent. decr. 21.

(q) Eucholog. Miſſ. Chryſ. p. 64, 65, & 68, 69.

ally fixed as Curates under ſome Eminent Prieſt, in whoſe abſence the whole Divine Service is left to them; and they Read all the Prayers except the Abſolution, which it is the Privilege of a Prieſt alone to repeat: Now ſince Deacons are ſo frequently truſted with the performance of all the Liturgy, and other Duties in conſiderable Churches in our days, therefore our Biſhops ought to be very ſure, they are ſufficiently qualified for ſo great a Charge, and ſhould expect them to have more Learning and Prudence, than was required in the Candidates for this Order of old, while they were always under the Eye of a Biſhop or Presbyter, and were only to aſſiſt one of them in the lower parts of the Offices.

2ly, The Deacons Office as to the Holy Communion remains the ſame that it was in the Primitive Church, where they were never allowed to conſecrate the Sacred Elements, for none but a Biſhop, or a Prieſt at leaſt were permitted to do that (*r*), and the penalty upon a Deacon, if he preſumed to Conſecrate was *to be depoſed* (*s*). His Office is, when the Sacrament is Conſecrated, to aſſiſt the Prieſt or Biſhop in diſtributing the ſame to the Congregation, which was their part in this Myſtery, as anciently as *Juſtin Martyr*'s time; who ſays, *The Deacon makes all that are preſent partakers*

(*r*) Διακονῶ ἐ προσφέρει, Clem. Conſt. l. 8. cap. 28. ita Concil. Nicæn. 1. can. 18. Bev. T. 1. p. 80. Concil. Arelat. 1. can. 25. *His non permiſſum* μυςήριον ἐπιτελεῖν, ἀλλὰ μόνον διακονεῖν τὰ ἐπιτελούμενα, Epiphan. hær. 79.

(*s*) Fulberti Carnotenſ. Epiſt. 36.

of

of the Conſecrated Bread and Wine (t), but eſpecially they uſe to diſtribute the Cup, of which then all the people (not the Prieſts alone) uſed to drink (u) and it appears, that the Cuſtom in the Roman Church alſo was (till of late time) for all the People to receive the Cup, or elſe this could not have been the Deacons Office there, who need not aſſiſt the Biſhop, or Prieſt in giving the Cup, if he alone had drunk of it: But St. *Laurence* the Deacon (w) ſaith to Pope *Sixtus*, *you have committed to me the diſpenſing of the Blood of Chriſt.* And *Tho. Aquinas* affirms, That in his time the Deacons performed this (x), and ſo do many other of the Writers of the Roman Church (y). By which we ſee, they have been guilty of a notorious Innovation, in their giving the Communion only in one kind: But to return; the Deacons ſhould learn from hence to be humble, and pay a great reſpect to the higher Order, who hath power to Conſecrate the Body and Blood of Chriſt, of which he is only the diſ-

(t) Διάκονοι δίδοσιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τῆς εὐχαριστηθέντος ἄρτου καὶ οἴνου, Juſt. Mart. Apol. 2. p. 97.

(u) *Solennibus adimpletis calicem Diaconus offerre præſentibus cœpit*, Cypr. de lapſ. verſ. fin.

(w) *Experire utrum idoneum miniſtrum elegeris, cui commiſiſti Dominici ſanguinis diſpenſationem*, Laurent. ad Sixtum Papam. Ambroſ. de offic. l. 1. c. 41.

(x) *Unde & Chriſti ſanguinem diſpenſat de Diacono*, Aquin. in 4. d. 24.

(y) Rab. Maur. de Inſtit. cler. l. 1. c. 6. Alcuin. de Officiis, Hugo de S. Victor. l. 1. de Sacr. c. 38.

diſpenſer (z); the Prieſts are their Superiors, and as ſuch they muſt reverence their Perſons, obſerve their Commands, and endeavour to learn from their Diſcourſe and Example how to behave themſelves, eſpecially in God's Houſe, where though they be inferior to the Presbyters, yet they are in the execution of their Office ſuperior to the People; and it is no ſmall honour to be called to diſtribute the Symbols of our Saviour's Body and Blood, thoſe pledges of his Love and Seals of our Salvation. Let our Deacon therefore purifie himſelf, before he preſume to touch thoſe Sacred Elements, let him deliver them reverently, devoutly lifting up his Heart to God, and with a fervent charity, Praying for every Soul that comes to receive at his Hands; and let the people honour and eſteem him, who in this Action is the repreſentative of Chriſt, who by his Hand gives himſelf verily and indeed to every Worthy Communicant.

(z) *Diaconus ita ſe Preſbyteri ut presbyter Eſpiſcopi miniſtrum noverit*, Conc. 4. Carth. can. 37. Bin. T. 1. p. 589

3*ly*, It is his Office to *read the Holy Scripture to the people as was ſhewed before*, but it is further remarked here, *that he is alſo to read Homilies in the Church*: Which is no new injunction, for an ancient Council Orders, *that when the Prieſt is infirm and cannot Preach, the Deacon ſhall read the Homilies of the Fathers* (a). In thoſe old Archives of St. *Remigius*, among the neceſſary Books, are reckoned 40

(a) Concil. Vaſenſ. 2. can. 2. An. 529. Bin. T. 2. par. 1. pag. 641.

Homilies

Homilies of St. *Gregory* (*b*). And *Charles* the Great charges his Biſhops, *not to ſuffer any to Preach new and uncanonical things to the people of their own Heads* (*c*). To prevent which by the hand of Paul *the Deacon he collected the beſt things out of the Catholick Fathers Writings, and fitted them to every Feſtival, enjoyning them to be read in the Church, as an old Hiſtorian informs us* (*d*). A little after whoſe time a Council at *Mentz* enjoyns *every Biſhop to provide ſome Homilies, containing neceſſary admonitions for informing the people of his Dioceſs, and the Prieſts are to tranſlate them into the ruſtick Roman or Dutch Tongue, that all may underſtand what is read to them* (*e*). Among our Saxon Anceſtors abundance of theſe Homilies were compiled for publick uſe, and a Catalogue of many of them ſtill extant in the Saxon Tongue, is preſerved by a learned Writer (*f*). But no Church ever had a better Collection of Homilies, than thoſe which were made at our Reformation, in the firſt year of King *Edward* the ſixth, and enlarged afterwards. Wherein the Principal Articles of the true Faith are explained and confirmed, and

(*b*) Vid. Notas Baluz. in Tom. 2. Capitul. p. 1159.

(*c*) Capitul. Car. Mag. An. 789. cap. 80. p. 240.

(*d*) Sigeberti Chronic. ad An. 807.

(*e*) Concil. Mogunt. can. 2. An. 847. Bin. T. 3. par. 1. §. 2. pag. 373.

(*f*) *See* Dr. Hicks *his Saxon Grammar*, p. 133.

and the chief Precepts of good life declared and inculcated, out of Scripture and ancient Fathers in so exact a method, so plain a phrase, and so persuasive and rational a way of Arguing, that the most ignorant people may receive very great advantage by them; and such as are more knowing, cannot but esteem them far above those crude and indigested Discourses they sometimes hear from modern Pulpits: 'Tis certain, the compilers of our Homilies were Men of great Learning and Judgment, and the ignorance of the Clergy newly converted from Popery, with the general disuse of Preaching before the Reformation, made these plain Discourses absolutely necessary in that Age; and if the stile and phrase (which is now grown somewhat obsolete) were adapted to our present times, they would be of great use still in many places, where the Clergy want Books and Maintenance to qualify themselves for Preaching; so that I hope our Governors will take care to put this excellent matter into a better dress, and then the use of them ought to be revived.

4*ly*, It is his Office *to instruct the Youth in the Catechism:* Of which Duty I have treated at large before (*g*). So that I shall only note here, *that the Catechist*, was a peculiar Officer in the African and Eastern Churches, but we being unwilling to multiply Sacred Orders beyond the number instituted by the Apostles, chiefly fix this duty upon the Deacons, being the lowest step toward the knowledge of God, and easier

(*g*) *Companion to the Altar* par. 3. fol. p. 210.

ſier than Preaching; though it be as neceſſary and profitable a Duty as that, therefore the Canon enjoyns all Miniſters, Prieſts as well as Deacons *to Catechiſe all the Children, Servants and young people of their Pariſh every Sunday and Holy day* (*h*). But in ſuch Churches as can maintain both a Deacon and a Prieſt, there the former is principally to look to this Duty. For this was very anciently a part of their Office, *The Deacons* (ſaith the Book aſcribed to *Dionyſius* the Areopagite) *teach thoſe who have renounced darkneß, by catechizing them into the ways of light* (*i*), and while they are laying a foundation of Divine knowledge in others, they very much improve their own underſtanding, in theſe firſt Principles of the Doctrine of Chriſt.

(*h*) Can. 59. Eccleſ. Anglican.

(*i*) Ἐκδιδάσκουσιν αὐτὺς ἀποτασσομένους ἀλαμπείαν ἐπὶ τὸ φωτίσιμα καταχθῆναι, Eccleſ. Hier. cap. 5.

5*ly*, Their duty is *to Baptize Infants*, which we may gather from St. *Philip* the Deacons Baptizing the *Samaritans*, but the Apoſtles were ſent to confirm them afterwards (*k*), from whence that ancient Canon did appoint, *that a Biſhop ſhould confirm ſuch as had been baptized only by a Deacon* (*l*), and we ſee in Scripture Baptiſm was reckoned one of the loweſt kinds of Miniſteries; ſo that our Saviour did not Baptize, but

(*k*) *Acts* viii. 12, 13, 14, 15, &c.

(*l*) *Si quis Diaconus regens plebem ſine Epiſcopo vel presbytero aliquos baptizaverit Epiſcopus per benedictionem eos perficere debet*, Conc. Ellib. can. 77.

but his Diſciples (*m*). St. *Peter* commanded others (probably ſome of the Deacons) to Baptize *Cornelius* his Houſhold (*n*), and St. *Paul* ſaith, *he had baptized but few* (*o*). The Roman Pontifical reckons it among the ordinary works of a Deacon, to *wait at the Altar and Baptize* (*p*); but out of reſpect to the higher order of Prieſthood, our Church ſeems to allow this to be done by a Deacon only *in the abſence of a Prieſt*, becauſe Baptiſm being a Sacrament ſhould be adminiſtred by the principal Miniſter that is preſent, though there is no doubt but a Deacon's Baptizing is as valid as that of a Prieſt.

(*m*) *John* iv. 2.

(*n*) *Acts* x. 48.

(*o*) 1 *Cor.* i. 15, 16, 17.

(*p*) *Diaconum enim oportet miniſtrare ad altare, Baptizare, &c.* Pont. Roman. p. 31.

6ly, The laſt part of their Miniſtration within the Church is Preaching, for which we have the Example of St. *Stephen* and *Philip*, two of the firſt Deacons, who preached often (*q*), 'tis true, they were extraordinarily inſpired by the Holy Ghoſt, and conſequently very fit for this great work, but our Deacons being generally young Students in Divinity, who have had little time to fit themſelves for ſound and profitable Preaching; therefore they are not permitted to Preach, unleſs they be ſpecially licenſed from the Biſhop, who ought to examin them very ſtrictly,

(*q*) *Acts* vi. 10. chap. vii. 2. chap. viii. 5 and 35.

and to be fully ſatisfied that they are very well qualified for the Pulpit, and not (as the manner of ſome is) to grant Licences promiſcuouſly, to all that enter into this Order: For though the pretence is, that moſt of them are to ſerve cures alone; yet in ſuch caſe, it is generally better they ſhould only read Homilies in this year of Deaconſhip, whereby they would gain time for Study, and opportunity to prepare a ſtock of general Learning and uſeful Notions, to enable them to Preach much better when they come to be Prieſts, to whoſe Office the duty of Preaching in the ancient Church ſeems to have been ſo appropriated (r), that *Vigilius* Biſhop of *Rome* cenſures *Ruſticus* and *Sebaſtianus*, two of his Deacons, *who, without his order, had preſumed to take on them the Authority of Preaching, contrary both to the Cuſtom and the Canons* (s); and Pope *Leo* decreed, *that none but Prieſts ſhould dare to Preach* (t); but this muſt be underſtood of ordinary caſes, for when Deacons were very well qualified, we find they were allowed to Preach, as may be ſeen in the inſtance of *Benjamin* a Deacon in *Perſia* (u), who was Martyred for Preaching the Goſpel there: I know the Church

(r) *Unde nunc neque Diaconi in populo prædicant*, Ambroſ. (vel Hilar. Diac.) in 4 Epheſ.

(s) Epiſtol. Vigil. ad Ruſtic. &c. Collat. 7. Concil. 5.

(t) *Præter eos qui Domini ſacerdotes ſunt, nullus ſibi jus docendi & prædicandi audeat vendicare*, Leon. ep. ad Max. Antioch.

(u) Theodoret. lib. 5. cap. 38. pag. 178.

Church of *Rome*, for ſome Ages paſt, hath reckoned Preaching among the uſual parts of a Deacons Office, as may be ſeen in their Authors and their Ordinals (*w*). But I take it to be much better, to leave it in the Biſhops power (as our Church doth) to ſingle out only ſome of the moſt Learned and Prudent that he Ordains, and give them the encouragement of a ſpecial Licence to Preach, which may engage others afterwards to come very well qualified for this firſt Degree.

(*w*) *Diaconos ad prædicationis officium — vacare congruit.* Synod. Rom. ſub Gregor. M. Can. 1. in ejus Oper. Fol. 274. b. ita Rab. Maur. de inſtit. cler. l. 1. c. 7. & Pontif. Rom. p. 31.

7*ly*. The external part of the Deacons Office, is that which was the Original Cauſe of the Inſtitution of this Order, *viz. To take care of the Poor*. For the bitter ſpite of the Jews againſt ſuch as embraced the Faith of Chriſt, together with that zeal for God's glory, and that generous Charity and contempt of the World which inſpired the firſt Converts, made them to ſell their Eſtates (in *Judæa* eſpecially) and put it into a Common-ſtock, for the Apoſtles to diſtribute among the poor Believers (*x*), which proving a heavy burden to them, and an hindrance to more Spiritual Miniſtries, they choſe Seven Deacons (*y*), who were to enquire into the neceſſities

(*x*) *Acts* iv. 33, 34, &c.

(*y*) *Acts* vi. 2, 3, &c.

ceſſities of every one, and apply a ſuitable relief to them out of the Churches Treaſure (*z*). But in the Gentile Churches, where the Faithful retained a propriety in their Eſtates, St. *Paul* had taught them (*a*) to lay by ſome part of their ſix days gains, and to offer it on the *Sunday* at the weekly Sacrament, where that which was offered, was afterward diſpenſed by the Deacons, with the Biſhops advice; which we may gather from *Juſtin Martyr* (who writ in the beginning of the next Century) and informs us, *that ſuch as were able and willing, gave weekly — and what was ſo given, was depoſited with the Biſhop, who took care of Orphans, Widows and other Poor* (*b*). And doubtleſs after the Apoſtles example, the Biſhops uſed the Deacons in this diſtribution. *Tertullian* notes this Oblation-money was put into a kind of an Ark or Cheſt (once a Month in his time, or oftner) which was divided among the Sick, the Aged, the Orphans, and ſuch as ſuffered for God's Cauſe (*c*). And of this Cheſt *the Deacon* was the Keeper (*d*), for which reaſon the Perſecutors demand-

(*z*) *Viduarum & menſarum Miniſtri.* De Diaconis, Hier. ep. 85. ad Evagr.

(*a*) 1 *Cor.* xvi. 1.

(*b*) Οἱ εὐποροῦντες καὶ ὁ βουλόμενος — δίδωσι, καὶ τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἀποτίθεται καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις. Juſt. M. Apol. 2. p. 99.

(*c*) Tertul. Apol. c. 39. p. 31.

(*d*) *Diaconum — ſacræ arcæ cuſtodem.* Paulin. de Mirac. S. Martin. l. 4.

ed the Churches Treasure of St. *Laurence*, who was Deacon to St. *Sixtus*, Bishop of *Rome*, as of him which did *manage the Wealth of the Church* (*e*). But still in those days the Bishop was Overseer of these Charities, and therefore *if the Deacon saw a poor Man, upon notice given to the Bishop, he was to relieve him* (*f*). And St. *Cyprian*, Bishop of *Carthage*, commands his Clergy, *that nothing be wanting to the Confessors in Prison, nor any other that laboured under Poverty* (*g*). Now this was in those Devout and Charitable Ages, a very great Trust reposed in the Deacons, because while the Fervors of the first Ages lasted, the Oblations of the Faithful, especially in great Cities, were very large; so that we learn from St. *Chrysostom*, that the Church of *Antioch* daily fed 3000 Widows, and relieved Prisoners, Sick, and Strangers besides (*h*). And as for the Church of *Rome*, in times of Persecution (in Pope *Cornelius* his days) there were 1500 poor Widows, and other distressed, maintained by the publick Charity there (*i*), and many more after-

(*e*) *Qui dispensationi Ecclesiasticæ substantiæ præeminebat.* S. Leo Serm. de S. Laurentio.

(*f*) Clementis Constit. l. 2. c. 36.

(*g*) Cyprian. ad Cler. l. 5. ep. 2.

(*h*) D. Chrysost. ad pop. Antioch. hom. 3.

(*i*) Euseb. Hist. l. 6. c. 35. p. 179.

(k) Onuph. Panvin. de interpret. vóc. Eccleſ. verb. Diac. Card.

wards; *for* (as a good Author (k) obſerves) *inſtead of the Seven Deacons, firſt inſtituted at* Rome, *they were obliged to make fourteen regionary Officers, of which each in his region or quarter, was to look after the Widows, Orphans, and Poor, and then they were increaſed to eighteen*, and called at length *Cardinal Deacons*, but in the Roman Ordinal, *Patres Diaconiæ*, to ſo great a height did this Office ariſe there: In other Churches as well as that, from St. *Paul*'s words, of *putting a Widow into the Catalogue* (l), there was a Liſt made of all the Poor People, which were kept by the Oblations of each Church, called by the name of *Matricula*; and this ſort of Poor had the title of *the Matricularians*, which were all under the care and inſpection of the Deacons, who by the Biſhops advice did give them a conſtant allowance: And probably from the Jewiſh cuſtom of permitting the Lame Man to lie and beg at the Gates of their Temple, came the uſage of ſuch allowed Beggars at the Doors of Chriſtian Churches (m), being of the number which belonged to that place. Nor is this Pious Cuſtom ceaſed, for in two Ca-

(l) 1 *Tim.* v. 9. Græc. καταλεγέσθω, *veteres inde catalogum ſecerunt in unaquaque Eccleſia, quæ poſtea dicitur Matricula, in qua pauperum qui Eccleſiaſticis ſtipendiis aluntur nomina deſcripta erant.* Vid. Du Freſn. Gloſſ. T. 2. p. 482. Voſſ. de Vitiis, Serm. l. 3. c. 24. p. 517.

(m) *Acts* iii. 2. In Concil. Epheſin. *mentio fit pauperum Sedentium ad oſtium Eccleſiæ*, Bin. T. 1. Par. 2. p. 294.

Cathedrals wherein I have had the honour to be preferred (and I ſuppoſe in others) there is ſtill ſuch a Catalogue of Poor kept, to whom the Oblations are diſtributed by *the Sacriſt* (who formerly was a Deacon) in Weekly or Monthly proportions, according to the Directions of their Superiors. So that in Cathedrals, and ſome large Parochial Churches, where there is a Deacon, Reader under a Prieſt, where the Offerings of the Altar are ſufficient to make *ſuch proviſion*, it is at this day the Deacon's part *to enquire for the Sick, Poor and Impotent of their Pariſh*, and intimate their Names, Habitations and ſeveral Conditions, to their Superiors, that they may be relieved, either out of the fund for Charity ariſing from the Oblations, or by the voluntary Contribution of the abler Pariſhioners, to which the Miniſter ought frequently to exhort them, and to be the common Father of the needy, relieving them himſelf as far as his ability extends, and engaging others to do the like; for in ſo doing he pays an acceptable ſervice to Almighty God, who ſtiles himſelf *the Father of the Fatherleſs, the Husband of the Widow, and the God of the Poor and Needy*: yea, and takes what is done for theſe as done to his own ſelf (*n*). Perhaps it will be ſaid, that this part of the Deacons Office is now ſuperſeded, by thoſe many good Laws that have been made for relief of the Poor ſince the Reformation. To which I re-

(*n*) *Matth.* x. 42. & xxv. 35. *Chriſtus eſt — qui in omnium ſuorum Pauperum univerſitate mendicat.* Salv. de Gub. l. 4.

ply, That in ſome places thoſe Laws are badly executed, and even where they are, the proviſions of Law are very ſcanty, and reſpect only ordinary caſes; but many by ſudden Loſſes and Calamities do fall to be neceſſitous, and others by Infirmities, Age and other ways become poor. Now none ſo proper as the Prieſt or Deacon to be an Advocate for theſe, none ſo fit to comfort them as he; and it is his duty to uſe his beſt endeavours that ſuitable proviſion be made for them.

Now when the Biſhop hath ſo fully and plainly laid the Deacons whole duty before them, he enquires *if they will cheerfully and willingly undertake all this?* for God deſires no unwilling Servant, but expects that ſuch as voluntarily come in, ſhall be admitted upon theſe, and no other terms. Therefore they anſwer *They will, God being their Helper:* Which words, being ſpoken in the preſence of God, and his Delegate the Biſhop, and before a great Congregation, are a ſolemn promiſe, which will always bind the Souls of thoſe that make it; therefore they muſt never forget this Vow, but apply their utmoſt endeavour to perform it in every point, praying daily for God's help, which they here declare is neceſſary in order to the due execution of this weighty Charge.

Queſt. VI. **Will you apply all your diligence to frame and faſhion your own lives, and the lives of your Families, according to the Doctrine of Chriſt,** &c.] After the Duties, eſpecially relating to their Office and the

the Publick, the Biſhop proceeds to demand ſecurity of them concerning their perſonal Duties and private Converſation, requiring a promiſe from each of them, that they will order their own Lives, and (as much as in them lies) the lives of their Families, according to the Rules of the Goſpel, and that ſo exactly, that he and they may not only be innocent, but exemplary to other Chriſtians; of which we ſhall next treat. *Firſt*, As to themſelves, it is abſolutely neceſſary that they both live holily and ſet others a Pattern, for St. *Peter* expreſly requires, *that the Paſtors be examples to the flock* (o), and the Forms uſed by Proteſtants generally ask this Queſtion of all Candidates (p). It is the chief end of their Miniſtry, to make others live according to the Goſpel Rules, and therefore they muſt be very careful they do not break them; the Prieſts and Levites in *Nehemiah*'s time, *firſt purified themſelves and then the people* (q); for they that are unclean cannot cleanſe others. The Fathers obſerve, that *Doing is ſet before teaching, becauſe it is more neceſſary and uſeful* (r). *Preaching then only* (ſaith St. *Cyprian*) *is profitable when our*

(o) 1 *Pet.* v. 3.

(p) *Vultiſne pie & honeſte vivere, & aliis eſſe bono exemplo.* Reſp. *Volumus.* Form. Lutheran. Lipſ. 1624. Vide Qu. 3. Eccleſ. Belg. Lit. p. 261. *and Scotch Pſalter*, Ordin. p. 21.

(q) *Nehem.* xii. 30.

(r) *Act.* i. 1.
Πρῶτον ἐποίησε, καὶ τότε ἐδίδαξεν.
Ita Matth. v. 19.
Πρότερον τῷ ποίησαι ἔθηκε, καὶ τότε τὴν διδασκαλίαν. Chryſ. in Gen. Hom. 10. p. 49.

Deeds

Deeds are answerable to our Words (s). A Good Life without Preaching (saith another) *is better than Preaching without a Good Life: For that silently profits, this makes a noise, but confounds (t).* Hence St. *Paul* advises *Timothy* first, *to take heed to himself, and then to his Doctrine, and so he might both save his own Soul and his Hearers also (u).* It was *Origen*'s Character, and was the cause that his Preaching did so much good, *viz. His Words and his Manners did exactly agree (w)* 'Tis an easie thing to discourse finely (a quick Wit and a voluble Tongue qualifies a man for that) but 'tis difficult to live a strict and holy Life, and therefore men value this most (z); and they also gain most by it, *for it helps them that are infirm, to see a good example, and makes that easier to do, which another hath done before them (y). This makes the Preachers words effectual in mens hearts, for while his Lips teach what should be done, his*

(s) Cypr. Libr. de zel. & livor.

(t) Βίος ἄνευ λόγου μᾶλλον ὠφελεῖν πέφυκεν ἢ λόγος ἄνευ βίου, ὁ μὲν γὰρ καὶ σιγῶν ὠφελεῖ, ὁ δὲ καὶ βοῶν ἐνόχλει. Isid. Peleus. ep. 271.

(u) 1 *Tim.* iv. *ult.*

(w) Ὅιον τὸν λόγον τοιόνδε τὸν τρόπον, καὶ ὅιον τὸν τρόπον τοιόνδε καὶ τὸν λόγον. *Christiani de Origine* Euseb. lib. 6. c. 3. p. 151.

(x) *Homines malunt exempla quam verba quia loqui facile est, præstare difficile.* Lanct. instit. l. 4. §. 23.

(y) Salv. de Gubern. l. 3.

his Life directs them how to perform it (z). And as *Pliny* well observes, *Examples have this peculiar advantage, that they convince men, the Person who exhorts them, approves of the Precepts he gives (a). It was* (as *Lactantius* remarks) *a great reason why the Philosophers did so little good by their excellent discourses of Morality,* because many of them were vicious in their Lives, *they took off the weight from their Precepts by teaching only and not doing; for who will keep Rules when those who prescribe them, teach men to break them (b).* And God knows an evil life will have the same effect now: if any of our Clergy be scandalous, their Sins are much more heinous and mischievous than those of the Laity; as their Knowledge is greater, it is expected their Works should be better (c); and they make Religion odious and contemptible, while they help evil Men to Excuses, and teach them to make an Apology for their Crimes, from the Priests own practice (d); yea, they

(z) *Illa vox libentius auditorum corda penetrat quam dicentis vita commendat, qui dum quod oportet loquendo imperat, ostendendo adjuvat ut fiat.* Greg. Pastor. l. 2. c. 3.

(a) Plin. Panegyr. ad Traj. p. 81.

(b) *Qui docent tantum & non faciunt, ipsi præceptis suis detrahunt pondus: quis enim obtemperet cum ipsi præceptores docent non obtemperare.* Lact. Inst. l. 3. §. 16.

(c) Οὐ ταὐτὸν δὴ λαϊκὸν ἁμαρτάνειν καὶ ἱερέα. Iſid. Peleuſ. l. 2. ep. 121. p. 176.

Τὸν ἱερατικὸν βίον εἶναι χρὴ τοῦ πολιτικοῦ σεμνότερον. Julian. Aug. frag. p. 529.

(d) *Non confundant opera tua Sermonem tuum, ne cum in Ecclesia loqueris, tacitus quilibet respondeat, Cur ergo quæ dicis ipse non facis.* Hier. ep. 2. ad Nepot. p. 15.

they make it impoſſible for them with any modeſty to reprove Sinners; for while they cenſure others for that which they commit, they manifeſtly condemn themſelves; their Impudence is intolerable, and their Rebukes in vain (*e*); to which St. *Paul* adds, *that they which judge others and do the ſame things, cannot hope to eſcape the judgment of God* (*f*): For *while they tell others what their Sins deſerve, they inſtruct the Almighty Judge of the World how they themſelves are to be puniſhed* (*g*); *he may condemn theſe wicked Servants out of their own Mouths* (*h*). Their evil example is a Common Scandal to that Religion which they profeſs (*i*): and as St. *Gregory* expreſſes it, *they foul the Pure Waters of Eternal Life with the dirt of their Feet; their walking in wicked Ways making their Doctrine to be deſpiſed and abhorred* (*k*). Whereas if their Preaching were more ordinary, and their Lives very holy, they would gain more reverence (*l*), and be capable of doing much

(*e*) *Quomodo feras alitui ultorem & proprii criminis defenſorem — Je magis ipſe condemnat qui in alio damnat quod ipſe committit.* Ambroſ. ep. 76.

(*f*) *Rom.* ii. 3.

(*g*) Chryſoſt. ap. Wolf. mem. Lect. T. 1. p. 117.

(*h*) *Luk.* xix. 22.

(*i*) Τὰ ἀμιαντήματα τῶν ἱερέων κοινὸν αἰσχος ὄτι. Concil. Chalced. Bin. T. 2. Par. 1. p. 191.

(*k*) *Ezek.* xxxiv. 18. *Aquam pedibus perturbare, eſt ſanctæ meditationis ſtudia, male vivendo corrumpere.* Greg. paſtor. l. 1. c. 2.

(*l*) *Magnam tamen vitæ Pontificum exhibebat venerationem, quorum negligebat fidem.* Malmsbur. de Geſt. Reg. l. 1. p. 4. de rege impio Eadbaldo.

much more good: To conclude this point, we desire all Orders of the Clergy to consider, of how great importance it is to Religion and the Church, that their Lives be blameless and exemplary, and how extremely mischievous to both, how offensive to God, pernicious to their People, and destructive to their own Souls, if they be otherwise, and then I hope they will freely make, and carefully keep this necessary promise here required of them.

Secondly, As to their Families, they are to promise for their Families not absolutely as they do for themselves, but with this Proviso, *as far as in them lieth, that they also shall live according to the Gospel Rules, and set a good Example*: Every Man is restored by Christ and his Grace to that Freedom of Will, that he may be good if he please. But the best Man may have an unruly Family after all his endeavours, and therefore he can only promise to do his best endeavour to regulate them; yet he must do that with care and application, because he is now about to be advanced to a place of Authority in God's house, and it will be great prejudice to his admission thereto, if his own House be out of order (*m*); for *Chilo* requires, *that no Man should stand to be elected a Magistrate at* Athens, *till he had learned to govern at home* (*n*); upon which ground we see *Eli* was rejected by God, and the Priesthood taken out of his Family, because

(*m*) Προϊστᾶναι δυνάμενος καὶ τῶν ἑαυτοῦ καὶ τῶν ἄλλων, Marc. Anton. l. 1. §. 16. p. 5.

(*n*) Πρὶν μανθάνειν τῆς αὐτοῦ οἰκίας καλῶς προστάττειν, Dict. Chilonis.

cauſe he (though himſelf a good Man) did not ſeverely enough puniſh his wicked Sons (o). The ancient Chriſtian Canons alſo are much ſtricter concerning Clergy-mens Wives, Children and Servants, than thoſe of the Laity: The Sons of Eccleſiaſticks are forbid to ſet out and ſee Pagan Plays, or to Marry with Gentiles, Hereticks, or Schiſmaticks (p). Their Servants are not allowed to go out to plunder, or get prey (q), and *no Man can be admitted to be a Biſhop, Prieſt or Deacon,* (ſaith an old Council) *till he have made all that are of his Family Orthodox Chriſtians* (r); all which rely upon this Maxim, *that he who hath not been faithful in a little, will not be ſo in much* (s); if Men be remiſs in their own Houſes, and do not inſtruct, reprove and exhort their Wives, Children and Servants, they cannot be fit to inſtruct, reprove and exhort a large Pariſh, but of this I diſcourſed before (t), noting only that the Sins committed by any of a Clergy-mans Houſe are a ſcandal to Religion, but

(o) 1 Sam. 3. 13. Heb. *Et non contraxit rugas contra eos: Corripuit Eli & punitus eſt quia non corripere debet, ſed abjicere,* Hieron. T. 2. p. 411.

(p) Concil. Carthag. 3. can. 11 & 12. Bin. T. 1. p. 575.

(q) Concil. Aurel. can. 23.

(r) — *Non ordinentur, priuſquam omnes qui ſunt in domo eorum Chriſtianos Catholicos fecerint,* Concil. Carth. 3. can. 18. Bin. T. 1. p. 575.

(s) *Luke* xvi. 10.

(t) *See the Paraphraſe on the Epiſtle, before, viz.* 1 Tim. 3. 11, 12.

but especially to him; and therefore with *Synesius* of old (*u*) such as he cannot reform, he ought to turn out of his House, for the Houses of Ministers should be the Schools of Virtue, little Emblems of a Church, and patterns for all their Parishioners, of Peace and Good order, Sobriety and Devotion: Which when I have earnestly recommended to my Brethrens care, as a matter of great importance; 'tis natural to observe, that St. *Paul* by these Rules, and our Church by this part of her Question, supposes Clergy-men of all Orders may have Wives and Children, and ought to be at liberty to Marry, or live single as they judge to be most expedient: Yea, we affirm, that the Roman Churches practice in forcing the married to renounce their Wives, and single Persons to Vow Celibacy, before their Ordination, is contrary to Scripture and Primitive usage; 'tis unreasonable in it self, a Snare to the Parties who make, and a Scandal to that Church which requires this Vow, being an occasion of much filthy Lust in secret, and 'tis to be feared of Murder too very often; imposed meerly for Politick ends, that the Church may ever be the Heir to all her Clergy, and the publick never refund what private Men have gained: Which particular charge we thus make out. As to Scripture 'tis evident St. *Peter* had a Wife (*w*), and that St. *Paul* asserts his right to Marry, if he had pleased (*x*), one of the

(*u*) Vide Synesij Epist. 32. p. 178. apr.

(*w*) *St. Matth.* viii. 14.

(*x*) 1 *Cor.* ix. 2.

the antients affirms, he had a Wife as well as St. *Peter* and others of the Apoſtles (*y*), and another affirms, *that all the Apoſtles had Wives except St.* John *and St.* Paul (*z*), *Philip* the Deacon and Evangeliſt had a Wife and Children (*a*). So had *Aquila* an Apoſtolical Preacher (*b*), and the Rules given by St. *Paul* to *Timothy*, are a demonſtration that he allowed Biſhops and Deacons to be married Men, nor is there any thing in all Scripture that forbids them this liberty; if we proceed to Antiquity, *Polycrates* his Father and Grand-father had been Biſhops of *Epheſus* before him, and ſo muſt be married (*c*). We read of a Deacon whoſe Wife lived with him in the ſame Houſe about the year 150 (*d*). St. *Polycarp* mentions one *Valens* a married Prieſt (*e*), and *Charemon* Biſhop *of* Nilus *was a married Biſhop* (*f*), and ſo were divers of the moſt eminent Fathers of the Primitive Church, as *Spiridion*, the *Gregories*, *Nyſſen*, and *Nazianzen*, both Father and Son, and *Hilary* Biſhop of *Poictiers* the ſtout Champi-

(*y*) Ὡς Πέτρῳ καὶ Παύλῳ καὶ τῶν ἄλλων Ἀποστόλων τῶν γάμοις πεσυμιλησάντων, Ignat. ep. ad Philadelph. p. 178.

(*z*) *Ambroſ. in* 2 *Cor.* xi. 2.

(*a*) *Acts* xxi. 8, 9.

(*b*) *Acts* xviii. 26.

(*c*) Euſeb. lib. 5. cap. 23. p. 142.

(*d*) Ireñ. adv. hær. l. 1. cap. 9. p. 71.

(*e*) Polycarp. ep. ad Philad.

(*f*) Euſeb. Hiſt. l. 6. cap. 42.

on

on of the Orthodox Faith, together with divers others, too many to be remembred here, especially since the Fact is so clear, that *Baronius* is forced to own, there were of old not only Bishops, but other Clergy-men who had Wives and Children (*g*). But then he pretends, they had been married before they were ordained, but vowed to abstain perpetually afterward, which false pretence is confuted by a more authentick Writer of those Ages; who saith, *None of the most illustrious Clergy-men of the East, no not Bishops, were compelled by any Law to such abstinence, for many of them during the time of their being Bishops, did beget Children by their lawful Wives* (*h*). The Councils also suppose and allow this. The Apostolical Canons say, *Bishops often left Wives and Children at their decease* (*i*). *Those at* Ancyra *permit Deacons to Marry after their Ordination, if they declared their intention when they were Ordained* (*k*). The Council of *Gangra* pronounces an Anathema *against such as said they ought not to receive the Sacrament, if a married Priest did officiate* (*l*), which was then the Heresie of the Eusta-

(*g*) Baron.Annal.An 353. §. 33. T. 3. p. 634. idem An. 493. n. 1. p. 470.

(*h*) Πολλοὶ γὰρ αὐτῶν ἐν τῷ καιρῷ τῆς ἐπισκοπῆς καὶ παῖδας ἐκ τῆς νομίμης γαμετῆς πεποιήκασιν, Socrat. Hist. l.5. c.21. p. 698.

(*i*) Can. Apostol. 40. ap. Bev. T. 1. p. 27.

(*k*) Concil. Ancyran.can. 10. ibid. p. 383.

(*l*) Εἴ τις διακρίνοιτο περὶ πρεσβυτέρου γεγαμηκότος, ὡς μὴ χρῆναι λειμεταλαβεῖν Ἀνάθεμα ἔστω, τουργήσαντος αὐτοῦ προσφορᾶς Concil.Gangr.can.4.ib.p.419.

thians,

thians, and is now the Opinion of the Roman Church, for which they ſtand accurſed by this ancient Council: And when ſome would have had the Clergy bound to Celibacy in the great Council of *Nice*, *Paphnutius* carried it *to leave them at liberty, to Cohabit with their Wives if they pleaſed* (*m*), and to ſeparate from them upon *pretence of greater purity had been condemned in the firſt Ages* (*n*). However *Siricius* and ſome other *Roman* Biſhops laboured hard to force ſingle life on that part of the World, then under their juriſdiction: But the ſixth General Council recites and condemns this, as a *particular conſtitution of* Rome, *contrary to the Primitive and Apoſtolical Rules, and the Honour which God hath given to Marriage; wherefore they do allow Prieſts and Deacons to live with their Wives, and forbid the requiring any promiſe of Celibacy, or Separation from ſuch as are to be ordained* (*o*). And ever ſince in the Greek Church (in oppoſition to this Roman innovation) each Prieſt is enjoyned to Marry once (*p*). Nor did the Popes decrees prevail much in the Weſt, for *Sidonius* and many French Biſhops were married (*q*), and

(*m*) Τῇ γνώμῃ τῶν βελομένων ἀπέχεσθαι τῆς ὁμιλίας τῶν γαμετῶν καταλείψαντες, Socrat. Hiſt. l. 1. c. 11. Sozom. lib. 1. cap. 23. Gelaſ. Cyzicen. lib. 2. c. 32.

(*n*) Can. Apoſtol. 5. Bev. T. 1 p. 3.

(*o*) Concil. 6. Conſtant. in Trul. can. 13. Bev. T. 1. p. 171.

(*p*) Coteler. Eccleſ. Græc. monument. Nomocan. Tom. 1. p. 69.

(*q*) Vit. Sidonij ante oper. ejus p. 2.

and the Councils of that Age call their Wives by the name of (*Episcopa*) *the Bishopess* (*r*), and so it was in *Germany* long after, where the Priests Wife had the title of *Presbytereß*, as these words of *Aventinus* shew; *The Priests in that Age publickly married Wives like other Christians, as is evident by the ancient instruments of* Donations, *where their Wives are joyned as Witnesses, and called by the honourable name of Presbyteresses* (*s*). This was altered there by that decree of Pope *Hildebrand, That Priests should have no Wives, or if they had should dismiß them or be degraded* (*t*). Which he caused to be executed with such rigour, as set all this part of Christendom into a Flame; the *Germans* censured it as an Act of Violence and Tyranny (*u*). *Huldrich* Bishop of *Ausburgh* writ a sharp Epistle to prove it a wicked and mischievous innovation (*w*). And two of our English Historians thus speak of its reception here (*x*). *The Pope urged this without precedent, and as many thought out of a blind prejudice, contrary to the Opinion of*

(*r*) Concil. Turon. 2. can. 14. Bin. T. 2. par. 2. p. 227.

(*s*) Aventin. Annal. l. 4. p. 382.

(*t*) *Presbyteri uxores non habeant; habentes aut dimittant aut deponantur.* Lambert Sch. Chron. An. 1074.

(*u*) Avent. Annal. lib. 5. p. 448.

(*w*) Vide Epistol. Huldrici in Fascic. rer. expetend. Tom. 2. p. 161.

(*x*) Radulf. de Dicetò Hist. ap. 10. Script. An. Dom. 1074. item Matth. Paris, p. 9.

the Holy Fathers——*and from this very thing ſo great a ſcandal did ariſe, that the Church was never Rent with a more grievous Schiſm in the time of any Hereſie :* Nor did the Engliſh ſubmit to it; for about 50 years after *Calixtus* (one of *Hildebrand*'s ſucceſſors) ſent the Cardinal of *Crema* his Legate into *England* to preſs it a ſecond time, but he was vehemently oppoſed, and being himſelf catcht with a Lewd woman the night after the Council, he departed with diſgrace, and carried not the Pope's Point, as our Hiſtorians (to his Infamy) do report (*y*). And where this Order did prevail, it occaſioned ſo much abominable wickedneſs, as was the grief and ſhame of all good Men, and particularly St. *Bernard*, who ſadly complains *that the Clergy who abſtained from the lawful remedy of Marriage, and on that occaſion run into all filthyneſs, were ſo many, they could not, and ſo impudent they would not lie hid* (*z*), which was ſo notorious, that when the *Suedes* (upon their Converſion) had declared it to be for the publick good, *Prieſts ſhould have their own Wives*, the Popes were forced afterwards to allow it in thoſe Countries (*a*), and alſo to admit their Sons for legitimate (*b*). So that upon the whole matter our

(*y*) Matth. Paris An. 1125. pag. 70. Jornallenſ. Chron. ap. 10. Script. Col. 1105.

(*z*) *Multi* (*certum eſt*) *nec latere queant præ multitudine, nec præ impudentiâ æquarunt* —— *abſtinentes remedio nuptiali, in omne deinde ſtagitium effluentes,* Bern. de converſ. ad Cler. p. 29.

(*a*) Vide Grotij proleg. ad epit. Procopij p. 39.

(*b*) Vid. ibid. in Elogiis p. 139.

our Reformers very prudently rejected ſo new and ſcandalous a Law, and do allow the Clergy to Marry, taking only care that they chooſe good Wives, and make their Families pious and exemplary.

Queſt. VII. **Will you reverently obey your Ordinary, and other Chief Miniſters of the Church,** &c.] There is no regular Society can ſubſiſt without a due Subordination of the Inferiors to their Superiors; ſo it is in Houſes and Cities, Kingdoms and Armies, in the laſt of which we find in the Goſpel, *a Centurion under Authority* (that is, of the Tribune,) yet had Soldiers under himſelf *(c)*. So in the Church now it is ſetled, the Biſhops are ſubjected to their Metropolitan, and take an Oath of Canonical obedience to them *(d)*, and to Reverence them *(e)*. The like Oath Deans and Archdeacons take to the Biſhops, and the inferior Prieſts and Deacons are required to promiſe at their Ordination, Obedience, not only to their Biſhop, but to other chief Miniſters who are ſet over them, and have the care of them, that is Deans in Cathedrals, and Arch-deacons as to the rural Clergy, which is neceſſary to preſerve Peace and prevent Diſorder. The Superior muſt give Orders, and Inferiors obey them; otherwiſe all things would ſoon run into Confuſion, and we may

(c) *Matth.* viii. 9.

(d) Hincmar. ep. 35.

(e) *Debitum Metropolitano honorem reddere,* Hieron. ad Pammach. ep. 61.

gather, that God is the Original of this Subjection in all *Churches of the Saints*, *becauſe he is not the Author of Confuſion but of Peace* (*f*). It may be noted alſo, that the Candidates promiſe *gladly to obey*; That is, readily and willingly without Murmuring, or too nice Diſputing, unleſs the thing enjoyned be notoriouſly Evil; for to be very ſcrupulous proceeds from the Pride of Inferiors, and tends to overthrow the Superiors Authority (*g*). And the Law decrees in favour of the inferior, if he were commanded, and obeyed in a dubious Caſe (*h*), becauſe in things only doubtful, 'tis ſafer to obey than diſpute. Yet this doth not give Superiors any unlimited power to command any thing that is evil, for they only promiſe to obey *their Godly, admonitions* (*i*). So that ſuch as Govern in the Church muſt take heed they do not enjoyn any thing, but that which is either good in it ſelf, or apparently tends to promote Piety and Vertue, and is not evil: For the Oath of Canonical Obedience alſo, hath this limitation, that they

(*f*) 1 *Cor.* xiv. 33.

(*g*) *Si ubi jubeatur quærere ſingulis liceat, pereunte obſequio etiam Imperium intercidit.* Tacit. Hiſt. l. 1. p. 178.

(*h*) *In re dubiâ ſervum nil deliquiſſe, qui Domino jubenti obtemperavit.* Ulp. ex Celſ. L. 1. de nox. act.

(*i*) ——*Subdito magiſtratibus, principibus, poteſtatibus, ſed intra limites diſciplinæ,* Tertul. Apol.

they ſhall be obeyed, *in omnibus licitis & honeſtis*, *In all* (yet only in) *Lawful and Honeſt things*, 'Tis many Ages ſince, ſome had put divers uncertain and enſnaring Additions to this ancient and plain Oath, whereupon a Council almoſt 900 years ago, took that way of Swearing quite away; their words are, *It is ſaid, that ſome of our Brethren (the Biſhops) compel thoſe they are about to Ordain, to ſwear they are Worthy, and will do nothing againſt the Canons, and that they will be obedient to the Biſhop who Ordains them, and to the Church wherein they are Ordained, which Oath becauſe it is dangerous, we do all agree ſhall be utterly forbid* (*k*).

But how long this good Canon prevailed is uncertain, for I find many worſe Forms of Oaths uſed in the *Gallican Church* in after Ages (*l*), from all the dubious and unlawful parts of which, the Reformation hath delivered us; and bleſſed be God our Oaths of Canonical Obedience are ſhort and ſimple, and our Superiors expect no other Obedience from us, than the Canons require, which are all Lawful and Honeſt things. So that this Duty we may ſafely, and in all reaſon ought to pay to them, eſpecially having promiſed it in the preſence of God: And if we fall into any irregularities, for which theſe our Governors (according to their Duty to God) reprove us, this promiſe

(*k*) Concil. Cabilon. An. 813. can. 13. Bin. T. 3. par. 1. §. 2. p. 193.

(*l*) Vid. Theodor. pœnit. Tom. 2. p. 471. 473. item p. 483. 486, &c.

miſe obliges us humbly to ſubmit to ſuch their *Godly Admonitions* (*m*), and to amend for the future, what they blame us for: To which we have this encouragement, that by being trained up to give due obedience to thoſe over us, we ſhall learn to Govern others (*n*), if it ſhall pleaſe God to advance us afterwards, to places of Dignity in the Church; ſo *Joſhua* was made fit for Ruling the people of *Iſrael*, by having firſt been *Moſes* his Servant: Now though this belong to Prieſts alſo, yet it particularly reſpects the Deacons, who are not only to obey the Biſhops, but alſo to remember their order is below that of Presbyters (*o*), and therefore they muſt alſo reverence the Prieſts, take their advice (*p*) and obey their directions, becauſe they have more Age, and are of more Experience in Eccleſiaſtical Matters than they: It ſeems of old, many Deacons had through ſelf-conceit been apt to behave themſelves with arrogance and diſreſpect toward the Preſbyters, for remedy whereof the Ancient Church took great care to determine and enjoyn alſo their ſubordination and

(*m*) 2 *Tim.* iv. 2. *Titus* ii. 15.

(*n*) Ἄρχεσθαι μαθὼν, ἄρχειν ἐπίστασο, Solon apud Stobæum.

(*o*) *Maneant Diaconi in proprio ordine, ſcientes quod Epiſcoporum miniſtri ſunt, Presbyteris autem inferiores exiſtunt*, Concil. Carthag. 6. & Concil. Nicæn. can 18. Vid. Bev. T. 1. p. 80.

(*p*) *Ut Diaconus ita ſe Presbyteri ut Epiſcopi miniſtrum noverit*, Concil. 4 Carthag. can. 37.

Diaconi noverint Presbyteris omni humilitate deferendum, Concil Andeg. can. 2. Vid. Arelat. 1. can. 18. Tolet. 4. can. 38. Concil. in Trul. can. 7.

and ſubjection to Presbyters, and would not allow them to ſit down in preſence of a Prieſt, till he deſired them ſo to do (q), and when any of them were preſumptuous againſt this Superior Order, the Fathers have ſeverely reprimanded them (r). To conclude, both Prieſts and Deacons are hereby bound conſcientiouſly to obſerve thoſe excellent Rules of diſcipline, called *the Canons of the Church of England*, grounded on Scripture, and the decrees of ancient Councils, and tending to ſecure our Faith, direct our Worſhip, and regulate our Manners, being the beſt Rules for diſcipline that are any where to be found: So that our Candidates ſhould diligently read them over, labour to underſtand them, and reſolve to practiſe them, as far as they are concerned: Which would be an excellent means to reſtore our Church to its Priſtine beauty, and repair thoſe breaches that Schiſm and Libertiniſm have made in our Conſtitutions, by the grievous neglect of our Holy Diſcipline: And ſince the Church hath ſo many Enemies without, let it be the care of all who are promoted in it, to behave themſelves dutifully to their Superiors, to keep Unity and Peace among themſelves, and zealouſly to perform all their known duty; ſo ſhall God bleſs this Church, and the Gates of Hell will never be able to prevail againſt it.

(q) *Quod non oportet Diaconum coram Presbytero ſedere — niſi juſſu ejus*, Concil. 4. Carth. can. 39. Laod. can. 20. Agath. can. 6. & Nicæn. can. 18.

(r) Hieron. ad Euagr. Ep. 85. Auth. Quæſt. Vet. & Nov. Teſtam. Cyril. de ador. in Spir. lib 13.

CHAP

CHAP. IV.

Of the Ordination it ſelf.

§. 1. **Of the Impoſition of Hands.**] Having paſſed all theſe Preliminaries with care and caution, the Biſhop proceeds to confer the Order it ſelf, for which he hath prepared his Candidate, firſt by a viſible Sign, *viz.* Laying his Hands on the Perſons Head; which is one of the moſt ancient Rites in the World for conferring any Bleſſing, Dignity or Power. For thus it was uſed before the Law (*s*), and under the Law alſo (*t*). And from the conſtant uſe of the Jews, the Apoſtles brought it into the Ordinations of the Chriſtian Church, and uſed it ſo conſtantly (*u*), that the word even in Scripture, is put for the Act of Ordination (*w*); and all Eccleſiaſtical Writers, Fathers, Hiſtorians and Collectors of Councils uſe *the Laying on of Hands*, for conferring Holy Orders, as might be proved (if it were neceſſary) by innumerable inſtances; but in a matter ſo very plain we will content our ſelves with a few, which will ſuffice to ſhew

(*s*) *Gen.* xlviii. 14.

(*t*) *Numb.* xxvii. 18, 23. *Deut.* xxxiv. 9.

(*u*) *Acts* vi. 6. & xiii. 3. 1 *Tim.* iv. 14, & ver. 22. & 2 *Tim.* i. 6.

(*w*) Κειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους. *Act.* xiv. 23.

ſhew this was an Apoſtolical and Primitive Rite, and an Eſſential Part of Ordination. The ancient Author under the name of *Dionyſius*, ſaith, *the Impoſition of Hands gives the Prieſtly Character and Power (x)*; and St. *Baſil* ſaith, *by Laying on of Hands they receive the Spiritual Gift (y). A Prieſt is made* (as another hath it) *by the Power of the Holy Ghoſt, by the Biſhops Voice and Laying on of his Right Hand (z). The Ordination of the Clergy* (as St. *Hierom* ſpeaks) *is compleated by two things, Laying on of Hands, and a Prayer of the Lips (a).* The ſame is alſo affirmed by all the Schoolmen, who generally make this Impoſition of Hands neceſſary to the conferring of Holy Orders *(b)*; and the Canon Law decrees, if it have been omitted, it muſt be ſupplied cautiouſly afterward, without repeating the whole Office (*c*). Remarkable is the Story of *Marcianus* an holy Biſhop, who having ordained an evil Man, *wiſhed his Hands had rather been thruſt into an heap of Thorns than laid on the Head of*

(x) Ἡ τῆς ἱερατικῆς χειρὸς ἐπίθεσις, τὴν ἕξιν καὶ δύναμιν ἱερατικὴν δωρεῖται. Eccleſ. Hier. c. 5.

(y) Διὰ τῆς ἐπιθέσεως τῶν χειρῶν αὐτῶν εἶχον τὸ χάρισμα τὸ πνευματικόν. Baſil. ad Amphil. Can. 1. Bev. Tom. 2. p. 48.

(z) — Πνεύματος ἁγίου δυνθάμει καὶ ἀρχιερέως φωνῇ καὶ δεξίας ἐπιθέσει. Jov. Monach. ap. Phot.

(a) Hieron. lib. 16. in Jeſai.

(b) Durand. Ration. fol. 21. D. Tho. 3. p. qu. 84. art. 4. Bonavent. in 4. ſent. diſt. 24. art. 2. qu. 1.

(c) Greg. de decret. l. 1. Tit. 16. de Sacram. non iterand. c. 3. p. 310.

of Sabbatius *at his Ordination* (*d*): and we read of ſome Orthodox Prieſts, *who with indignation thruſt away the Hands of* Arrian *Biſhops when they would have laid them on their Heads* (*e*). And as to the myſtical meaning of this Ceremony, I find it variouſly explained; ſome will have it ſignifie *the taking them into God's ſpecial protection* (*f*); others, *the granting them power to act, becauſe the Hand is the inſtrument of action* (*g*); others, *the plentiful imparting to them the Gifts of the Spirit, for Gifts are diſtributed by the hand* (*h*). But the moſt natural ſignification of it ſeems to be *the Biſhops delivering them a power to officiate in the Church, and to adminiſter holy things*; but becauſe he doth this in God's Name, and by Authority from him, the Candidate ſhould lift up his Heart to Heaven, and pray for grace to fit him for this weighty Charge. There is only to be further obſerved, as to this Rite, The difference between the two Orders; for at the Ordination of a Deacon, the Biſhop alone lays his Hands on the Head of the Candidate, but when a Prieſt is ordained, the Prieſts that are preſent do all lay on their hands with the Biſhop,

(*d*) Socrat. Hiſt. lib. 5. cap. 20.

(*e*) Theod. Hiſt. l. 4. c. 14.

(*f*) Ita Dionyſ. Eccl. Hier. cap. 5. Et Simeon. Theſſal. in Eucholog. pag. 257.

(*g*) Cyril. in Jeſai. l. 5. *Manum Dei, poteſtatem Dei dixit.* Aug. Com. in *Pſal.* lxxii. T. 8. — Σύμβολον γὰρ ἡ χεὶρ πεδίξεως. Ita Pachymer. Schol. in Dionyſ.

(*h*) D. Tho. Aquin. ubi ſupr.

ſhop, which ſome would derive from *Timothy*'s being ordained *with the laying on of the hands of the Presbytery*; but the Greek Fathers and Ethiopick Verſion expound that of *the Biſhops who joyned with St.* Paul *in making* Timothy *a Biſhop (i)*. And in the Greek Church none but the Biſhop lays on his Hand at the Ordination of a Prieſt, as well as of a Deacon (*k*). So that it is an ancient uſage only of the Weſtern Church, mentioned as early as the 4th Council of *Carthage*, *An.* 398. where it is ſaid, *when a Prieſt is Ordained, all the Presbyters that are preſent ſhall joyn with the Biſhop in laying on Hands:* But at a Deacons Ordination, only the Biſhop lays on his Hands (*l*); and from that Council it hath been taken into the Rubrick of the Roman Pontifical (*m*), and ours as well as other Reformed Churches (*n*); but I do not think the import of it to be any more, than to do ſome greater Honour to the higher Order of Prieſts; and ſo to diſtinguiſh it from that of a Deacon, unleſs it be in token of

(*i*) 1 *Tim.* iv. 14. Οὐ μετὰ πρεσβυτέρων φησὶν ἐνταῦθα, ἀλλὰ μετὰ ἱσοχειρῶν. Chryſoſt. & Theoph. in loc. — *Impoſitione Manuum Epiſcoporum.* Verſ. Æthiop.

(*k*) Euchol. in Ordin. Diac. p. 250. & in Ord. Presbyteri, p. 293.

(*l*) — *Omnes Presbyteri qui præſentes ſunt manus ſuas juxta manum Epiſcopi ſuper caput ejus tenent.* Concil. 4. Carthag. Can. 3. — *Solus Epiſcopus qui eum benedicit, manum ſuper caput illius ponat.* ibid. Can. 4. Bin. T. 1. p. 588.

(*m*) Pontif. Roman p. 36. & poſtea in Ord. Presbyt. vid. Morin. de Ord. Latin. p. 269.

(*n*) Liturg Belgic. pag. 261. Formul. Lutheran. Lipſ. 1624.

of the College of Presbyters conſenting to the Biſhops ordaining one into their Body, for of old they were his Council, and the Biſhop was *not to ordain any without their advice* (o): So that the Presbyters laying on of Hands only, and always with a Biſhop, cannot imply their having any direct power in Ordination, but only their agreeing to the election, teſtified by their publick joyning in this Act of their Solemn Admiſſion. But a Prieſt being a very Honourable Order in the Church of Chriſt, it is very fit the Biſhop ſhould adviſe with his Clergy of that Degree, concerning the Qualifications of thoſe who offer themſelves for this Sacred Order; and it may be of good uſe, that all the Prieſts preſent being fully ſatisfied as to every particular mans endowments, may the more heartily joyn with the Biſhop in praying to God to give them grace ſuitable to this undertaking.

(o) *Epiſcopus abſque Concilio Presbyterorum Cleritos non ordinet.* Excerp. Egbert. Can. 44. An. 750. Spelm. T. 1. p. 263.

§ 2. Rubr. **Humbly kneeling before him.** This Poſture of receiving Holy Orders kneeling, was ſo well known and ſo conſtantly practiſed in the Pure Ages of the Primitive Church, that when *Gregory Nazianzen*'s Father (being then but a Youth) was ſent to be publickly Catechized by *Leontius*, Biſhop of *Cæſarea*, in *Cappadocia*, he kneeled all the time, which the whole Congregation interpreted, as an Omen he would become a Prieſt afterwards, becauſe that was the Poſture of a Can-

Candidate for Orders, not of a Catechumen(*p*). Now a Rite so well known then, could be of little less than Apostolical original. The Author of the *Ecclesiastical Hierarchy* mentions it, and notes that a Deacon kneeled but upon one Knee, a Priest on both, before the Altar, while the Bishop laid his Hand on his Head (*q*), which is also enjoyned in the Greek Rubrick (*r*). But we, according to the Custom of the Western Church, require Deacons as well as Priests to kneel humbly upon both knees (*s*); and the Lutheran Form requires them to kneel before the Altar as soon as the Questions are proposed to them (*t*). The reasons for which ancient usage are principally two: *First*, In respect to the Bishop, who in this Sacred Action represents our Lord Jesus himself, and executes a Power delegated to him from his and our Great Master, and this Posture of Adoration is principally due to him, only it is paid to the Embassador for the King of Heavens sake. *Secondly*, We must observe, that though the Bishop pronounces the Words, yet Christ gives the Grace and confers the Gifts; which therefore the Candidate must receive with the profoundest

(*p*) Greg. Naz. Orat. 19. de Patre suo Vide item Baron. Anno 325. n. 30. p. 284.

(*q*) Ὁ ἱερεὺς ἄμφω τῷ πόδε κλίνας ἐπίπροσθεν τοῦ θυσιαστηρίου· ἐπὶ κεφαλῆς ἐχειρὴν ἱεραρχικὴν δεξίαν. Dionys. Eccl. Hier. c. 5.

(*r*) Eucholog. Græc. pag. 256. & pag. 297.

(*s*) Pontifical. Roman. p. 32.

(*t*) *Ad ordinandos procumbentes coram Altari Creditisne Fidem, &c.* Form. Luth. Lips. 1624.

foundeſt humility, and no Poſture ſo fit as that of Prayer: for he muſt all the time humbly and earneſtly beg of Jeſus, to confirm the Words of his Servant the Biſhop, and that he would give all thoſe good Qualities to him, which are requiſite for a juſt and conſcientious diſcharge of this Office. We put up our Petitions to Mortal Princes upon our Knees, and whoever is advanced to Secular Dignity, receives his Inveſtiture from the Royal Hands kneeling; how much more reaſonable is it we ſhould kneel to the King of Heaven, when He is about to endue us with his Grace, and inveſt us with an Office in his Courts.

§. 3. **The Solemn Words.**] **Take thou Authority to execute the Office of a Deacon in the Church of God committed to thee, in the Name,** &c.] There are generally certain Forms uſed in the admiſſions to all Offices Civil and Military, and ſo it ought to be in theſe that are Eccleſiaſtical. But becauſe there are no Forms preſcribed in Scripture, every Church hath taken the liberty to compoſe its own Formularies. *It would ſuffice* (ſaith Pope *Innocent*) *if the Ordainer only ſaid, be thou a Prieſt or a Deacon*; but now Forms are made by the Church, they muſt be uſed (*u*). That of the Roman Church indeed is a very odd Form (*w*), and belongs no more to a Deacon than to any other Chriſti-

(*u*) Innocent. de Sacram. non iterandis.

(*w*) *Accipe Spiritum Sanctum ad robur, & ad reſiſtendum Diabolo, &c.* Pont. Rom. p. 36.

Chriſtian; for they pretend to give him *the Holy Spirit to enable him to reſiſt the Devil and his Temptations.* The Form of the Greek Church is much better, where, becauſe of that ancient error of thoſe who did attribute the efficacy of Sacramentals to the vertue of him that Miniſters them (as the Ancients note (x)). The Biſhop humbly aſcribes the whole Act to God, and ſays, *The Divine Grace which always heals that which is weak, and fills up that which is defective, promotes* N. *to be a Deacon* (y). And to the ſame effect they ſpeak in the Ordaining of a Prieſt. As to our Form it is owing to our Reformation, and is (as it ought to be) a clear explication of the Ceremony of Laying on of Hands; which ſignifies (as was noted) collation of Power, and delegating Authority; and therefore the Biſhop ſays, **Take thou Authority,** &c. It ſeems by St. *Ambroſe* there were in his time ſome myſtical words uſed at Impoſition of Hands, which were believed to convey authority (z). And here the Biſhop, in whom the Supream Power is lodged, grants Authority to the Candidate to execute the Office of a Deacon; which is his Commiſſion and lawful Call, giving him a

(x) 1 *Cor.* iii. 4. Vide D. Chryſ. Hom 50. in Matth. & Aug. Tract. 6. in Johan.

(y) Ἡ θεία χάρις ἡ πάντοτε τὰ ἀδύνη θεραπεύουσα καὶ τὰ ἐλλείποντα ἀναπληροῦσα, προχειρίζεται N. — εἰς διάκονον. Euchol. p. 250.

(z) *Manus vero impoſitiones verba ſunt myſtica quibus confirmatur ad hoc opus electus, accipiens Authoritatem,* Ambr. in 1 *Tim.* 4.

right to perform all the Duties annexed to that Order. Yet (according to the example of the Eastern Church) the Bishop declares he doth not this purely of himself, but by a Power granted him from God; and therefore he adds **In the Name of the Father, of the Son**, &c. to intimate that the Holy and ever Blessed Trinity doth confer this Order on him. We are commanded by St. *Paul* to do all in the Name of the Lord Jesus (*a*); from whence the Christians generally begin all their Solemn Instruments with this Form, *In Nomine Domini*, and sometimes the whole Trinity is expressed, especially in Religious Ministrations, such as *Absolution*, *Marriage* and *Holy Orders*, where each Person of the Trinity concurs, the Father by his Providence, guides the Choice; the Son by his Supream Authority over the Church, grants the Power; the Holy Ghost by his Gifts and Graces, qualifies and fits the Person now chosen. One of the Greek Ritualists makes this a calling the whole Trinity, *to witness this Present Act* (*b*); but I take the former to be the true sence, because to do a thing *in the Name of God*, &c. is to do it *as his Representative, and by his Authority*, and so the Person is promoted to be a Deacon, Ministerially by the Bishop, but Originally and Principally by God himself, from whom

(*a*) *Coloss.* iii. 17. *Quicquid agis, in nomine Dei agas.* R. D. Kimch. in *Psal.* 1. ver. 2.

(*b*) Τῆς τριάδος κοινὸν εἶναι μαρτυρῶν τὴν δωρεὰν καὶ ταυτὴν ἐπικαλούμενος. Sym. Thessal. de Sacr.

whom he receives this Honour, humbly kneeling on his Knees; and he ſhould remember that to him he muſt one day give an account, how he hath performed his Duty, which cannot but ſtrike his Mind with reverence and holy fear, while theſe Solemn Words are repeated.

§. 4. Rubr. **Delivering the New Teſtament,**] **Take thou Authority to read the Goſpel in the Church of God, and to Preach,** &c.] This is the ſecond ſignificant Rite uſed in our Ordination, concerning which we ſhall obſerve, That the Deacons in the Chriſtian Church, are made after the pattern of thoſe *Miniſters* among the Jews, whoſe Office was to keep the Book of the Law, and upon occaſion, to read it publickly in their Synagogues, in whoſe ſtead our Saviour himſelf did once Miniſter (*c*). So that the place was honourable, though inferiour to that of *the Ruler of the Synagogue*. In like manner the Deacons proper Office was to read the Holy Scripture in the Chriſtian Aſſemblies, as divers of the Ancients have particularly noted (*d*); and *Sozomen* recites it as a Cuſtom peculiar to *Alexandria*, that only the Arch-Deacon read the Goſpel there,

(*c*) *Luke* iv. 20. Ὑπηρέτῃ Ἀξανίται, i. e. τῶν παρ' αὐλαῖς διακόνων καὶ ὑπερετῶν Epiphan. *Miniſter ſtat & recitat de Lege.* Lib. Maſſech. Suc.

(*d*) *Evangelium Chriſti quaſi Diaconus lectitabor,* Διάκονος ἢ Πρεσβύτερος ἀναγινώσκει τὰ Εὐαγγέλια Clem. conſtit. l. 2. c. 57.

whereas the ordinary Deacons read it elsewhere (*e*). At *Carthage* where they had a peculiar order of Lectors, the Bible was delivered (not to the Deacons) but to the Reader with these words, *Take this Book and be thou a Reader of God's word, and if thou art faithful and useful in this Office, thou shalt have a part with them, who have ministred the word of God* (*f*). But we having laid aside this Office, properly deliver it to the Deacon wherein we are conformable to the ancient Churches: In the *Syrian* Formularies it is peculiar, that the Bishop delivers to every one of the Deacons a Book of the Epistles, and to the Priests a Book of the Gospels (*g*). The words spoken at the delivery of the Holy Book, have been varied in the Western Church. For in one of their ancient Ordinals (supposed to be 800 years old, and taken out of a Saxon, or English Book) The Bishop said unto the Deacon, *Take this volume of the Gospel*, read and understand it, and do thou both deliver it to others, *and fulfil it in thy Works* (*h*). But in the modern *Roman Church*, the Bishop absurdly says, *Take thou power to read the Gospel in the*

(*e*) Τὴν ἱερὰν βίβλον ἔνθα δὲ ἀναγινώσκει μόνος ὁ Ἀρχιδιάκονος παρὰ δὲ ἄλλοις οἱ διάκονοι, Sozom. Hist. l. 7. cap. 19.

(*f*) Concil. 4. Carthag. can. 8. Bin. Tom. 1. pag. 588.

(*h*) Ordinat. Syror. ap. Morin. p. 451. & p. 458.

(*h*) *Accipe istud volumen Evangelij, lege & intellige, & aliis trade & tu opere adimple*: Form. ver. ap. Morin. de Ord. Lat. p. 286.

the Church of God, [as well for the living as for the dead] in the name of God, Amen (*i*). But that we may be assured, this Botch was added in the blind Ages; *Morinus* (*k*) hath discovered these words, *(as well for the living as the dead)* were put into the Margin of an Ordinal of near 600 years old, in a modern hand and later Ink: So that this corruption hath been designed, since their false Doctrine of Purgatory was set up, however 'tis impossible to reconcile the words, either to Truth or good Sence. The Gospel may profit the living who can hear it, but the dead cannot exercise that Sense, and so can have no benefit by anothers reading thereof: The Spirit therefore calls upon living Men and saith, *We must hear God's Voice to day* (*l*). And the Orthodox Fathers teach us, *there is no more hopes of finding any comfort in the next World for them, who are not cleansed from their Sins in this* (*m*). If Men die without Faith and Repentance, neither Prayers nor Reading, can work these Graces in them: Unless they fansie (as some Charmers of old

(*i*) *Accipe potestatem legendi Evangelium in Ecclesia Dei [tam pro vivis quam pro defunctis] in nomine Domini, Amen.* Pontif. Rom. p. 17.

(*k*) *Post hæc verba Ecclesia Dei — in inferiori margine Scriptura recenti & atramento planè alio "Tam "pro vivis quam pro defunctis, &c.* Morin. de ord. Latin. p. 337.

(*l*) *Hebr.* iii. 17.

(*m*) Οὐδὲ γὰρ δίδον τὸ λοιπὸν εὑρεῖν τινα παραμυθίαν ἐκεῖ, τὸν μὴ ἐν τῷ παρόντι βίῳ ἀπονιψάμενον τὰ ἁμαρτήματα. Chrys. in Gen. Hom. 5. T. 1. p. 26. Vid. Aug. de temp. Ser. 66. fol. 159.

old did,) That there is a Magical power in the words of Holy Scripture, that can operate upon diſembodied Spirits, which is a wickedneſs ſeverely condemned, eſpecially in Clergy-men by an ancient Council (*n*); and is one ſort of conjuration, which by abuſing God's word borders upon Blaſphemy (*o*). So that this Addition makes the Roman Form more like the creation of a Necromancer, than a Chriſtian Deacon; and therefore our Reformers juſtly caſt out this late corruption, and reſtored the Form to its ancient Purity: Giving our Deacon a Power and Right to Read the Scripture, which being the Word and Will of God, and the Means of our Salvation ſhould be Read plainly, and deliberately with affectionate Devotion and fervent Charity to the living, becauſe this is their only day of Grace, and unleſs it work upon them now, while it is called to day, they ſhall never ſee, or hear theſe Holy Books more, till they be opened to their Condemnation at the laſt Judgment: As to the Deacons duty in Reading and Preaching, alſo (by Licenſe from the Biſhop) I have ſpoken before, and ſhall only add this caution; That it is not ſafe for young Preachers to meddle with nice Points, and high Speculations in their Sermons, plain truths and practical matters being eaſier, and ſafer for them to Preach, and far more

(*n*) Concil. Laod. can. 36. & Balſam. & Zon: ibid. Bev. Tom. 1. p. 469. & Not. T. 2. p. 196.

(*o*) Vid. Camerar. Oper. ſubſeciv. Tom. 3. cap. 30. pag. 104.

more profitable for their People to hear, or in the words of *Seneca* (*p*).

There are no things hard to be found out, but only such as afford no other advantage to the finder, but that he hath found them; whatever will make us better and happier lies open and is near at hand.

(*p*) Senec. de benef. l. 7. cap. 1.

CHAP. V.

Of the Conſequence after Ordination.

§. 1. **Of the Goſpel.**] In our uſual Service the Epiſtle and Goſpel ſtand together, but in this Office they are ſeparated, and the Ordination it ſelf intervenes, and did ſo of old; for in an Ordinal writ above 800 years ago, we have this Rubrick, *That the greater Orders ſhall be conferred before the Goſpel, the leſſer after the Communion* (*q*). Now the Deacon is the firſt of the greater Orders, and the Reaſon of ſetting the Goſpel immediately after his Ordination was, that the new ordained Perſon might immediately exerciſe his Authority, and give proof of his fitneſs for this part of his Office, in ſolemnly reading the Goſpel, for by our Church, as well as the Roman it is ordered, *That one of them appointed by the Biſhop ſhall read*

(*q*) *Majores gradus ante Evangelium, minores vero poſt Communionem dantur*, Vid. Morin. de ordin. Latin. par. 2. p. 270.

the Gospel (r). The Portions chosen for this occasion have been divers. One of the ancient *Gallican* Forms, had *Luk.* ix. from *ver.* 57, to *ver.* 62 (s), which is not so proper by much as this Gospel out of St. *Luke* xii, from *ver.* 35. to *ver.* 38. appointed by our Reformers under King *Edw.* the sixth (t); for the very name of a Deacon signifies *a Servant*, and here they have the directions of their great Master Christ Jesus, how they are to prepare themselves for his second coming, by doing their duty well in that station which he hath given them in his Houshold, and his promise of a reward, if they be found in well doing.

(r) See our Rubrick here. *Aliquis de noviter ordinatis dalmaticâ indutus Evangelium dicit*, Pontif. Rom. p. 39.

(s) Liturg. Gallican. ap. Mabillon. l. 2. p. 170.

(t) Vid. *Sparrow's* Coll. p. 146.

§. 2. *The*

§. 2. *The Analysis of the Gospel of St.* Luke xii. 35—38.

This Gospel contains under a Metaphor.

1*st*. The advice given, and the duties to be done by Servants.
- 1. To be ready for business. } Ver. 35.
- 2. To expect their Master. } Ver. 36.
- 3. To open the door presently. } Ver. 36.

2*ly*. The reward promised by the Master to such as follow it.
- 1. In general they are blessed.
- 2. In particular.
  - 1. Their Master will reward them well. } Ver. 37.
  - 2*ly*. They shall be sure of it. } Ver. 38.

The Paraphraſe on this Goſpel.

S. *Luk.* xii. 35. YOu that are Deacons are Officers in Chriſts Houſe the Church, and have the care and government of his people, your fellow-ſervants committed to you, and perhaps his being inviſible, and as it were abſent in Heaven (*u*), may tempt you (as the Maſters abſence doth evil Servants,) to grow inſolent or careleſs: But I adviſe you to remember, he will come to call you to an account, and as the Servants in the Eaſt, (where long Garments were worn) could not be fit for buſineſs, till they had tied them up with a girdle (*w*). So [**Let your Loyns be girded about**] with the ſtricteſt Chaſtity and conſtant Sobriety (*x*), and then you will be always in a poſture to execute your Lord's commands; but if you indulge your ſelves in Idleneſs, Wantonneſs or Exceſs, you muſt neglect his work, and will be ſurprized at his coming (*y*), which will be as ſudden as if it were in the night; therefore while others Sleep let your

(*u*) *Nel aſſentia del ſignore, ſi conoſce il Servitore,* Prov. Ital. ap. S. Torriano. p. 78.

(*w*) *Cingulum eſt indicium ſervitutis, quod diſcurſus expeditos reddit,* Petr. Chryſol. Ser. 24. p. 62. Τοιοῦτον γὰρ τὸ σχῆμα τῶν ἐργατικῶν, Theophil.

(*x*) —*Baltheo caſtitatis* Petr. Chryſol. ut ſupr. *Lumbos præcingimus cum carnis luxuriam per continentiam coarctamus*, Greg. Mag. Hom. 13.

(*y*) *Luke* xxi. 34. —*Sopor ille graviſſimus exstat Quem ſaturi capiunt,* Lucret. l. 4.

your Eyes be waking [and your Lamps burning,] so that the brightness of your Knowledge, and the splendor of your good Example (z) may not only declare your care to do your Master's will, but direct and encourage others to follow you: You must foresee your Lord's coming, and while the World is overspread with the darkness of Ignorance and Oblivion, you must give notice by your words, and set them a pattern by your works, so as both you and they may be prepared and ready for the Lord at his coming.

(z) *In Manibus Sanctorum ipsa bona opera sunt lucernæ —— quæ ad innocentiæ testimonium nocturno portantur tempore*, Petr. Chrysol. ut supr.

Lucernæ ardent — cum per bona opera proximis nostris, lucis exempla monstramus, Greg. M. ut supr.

Ver. 36. Which may be illustrated by this Comparison, suppose some great Man espoused to a noble Virgin, were gone to fetch home his Spouse to his own House, in order to consummate the Marriage, and intending to return (as the custom was of old) with his Bride late at night (a), would not all his Servants (especially the chief of them) be ready dress't, put all in order, and wait with lighted Torches to receive him, whensoever he came? Now our Lord espoused our nature on Earth at his Incarnation (b), and when Heaven is

(a) *Matth.* xxv. 6. Behold at midnight there was a Cry made—— *Sponsa à novo marito nocte deducitur, hinc tedæ, & faces.* Serv. ad Virg. Eclog. 8.

(b) —Τὴν ἀνθρωπίνην φύσιν, ἀναλαβὼν ὡς νύμφην, καὶ ἑνώσας ἑαυτῷ γάμον ἐπύησε, Theophil. in loc.

near

near filled with glorified Saints, he will then return to Earth with great Majeſty, and carry the remainder of holy Souls up with him, to compleat his great and glorious Nuptials at the Laſt Day. Therefore all things muſt be put in that Order that you would have him find them, [**And ye your ſelves**] who have the Charge of others Souls as well as of your own, muſt be [**like unto Men**] that are Servants in a place of Truſt, and [**that wait for their Lord,**] expecting every moment, [**when he will return from the Wedding.**] For they take effectual care to put both themſelves and their Fellow-ſervants into ſo fit a Poſture to receive him [**that when he cometh and knocketh**(c)] at the firſt warning, and upon the leaſt notice, [**they may**] without any delay, fear or ſurprize [**open**] the Door [**to him immediately**] and be ready to attend him and entertain him with all imaginable demonſtrations of duty and gladneſs.

(c) — *Venit, cum ad judicium properat, pulſat; cum per ægritudinis moleſtias mortem eſſe vicinam deſignat.* Greg. Mag. ubi ſupra.

Ver. 37. Such officious care and diligence could not but be kindly accepted, and liberally rewarded by an Earthly Maſter, whereas yours is an Heavenly Maſter, therefore Happy and [**Bleſſed are thoſe Servants, whom the Lord when he cometh**] from Heaven [**ſhall find**] to have been ſo induſtrious in his abſence, and to be [**watching**] for his return, they ſhall receive extraordinary marks

marks of his favour, and have a part in the Inheritance (*d*). He ſhall treat them not only as his Friends, but as if he were their Servant (*e*). [**Verily I ſay unto you, he ſhall gird himſelf, and make them ſit down to meat**] in his Heavenly Kingdom [**and will come forth**] as a Bridegroom out of his Chamber, [**and ſerve them**] as freely as ever they ſerved him; that is, he will feaſt them with liberal communications of Grace and Glory, and make them drink of thoſe Rivers of Pleaſures that are at his Right Hand for evermore, ſo that they ſhall be happy to all eternity.

(*d*) *Prov.* xvii. 2.

(*e*) *En mutatio inaudita rerum, epulanti ſervit Dominus & ſervit accinctus. Miniſtris ſuis miniſterium facit Chriſtus, & facit in Patris gloria jam conſtitutus.* Petr. Chryſol. ut ſupra.

Ver. 38. And though the coming of your Lord is uncertain, yet if you do your duty thus, the reward is certain. [**And if he ſhall come**] at never ſo unſeaſonable an hour, as it is ſuppoſed he will (not at Nine at Night, the firſt Watch, becauſe the moſt ſlothful are then ſcarce gone to ſleep,) but if it be [**in the ſecond Watch**] that he come between Nine and Twelve, when all are moſt ſoundly ſleeping, [**or come in the third Watch**] between Twelve and Three, before the moſt diligent do awake (*f*), it is all one to ſuch vi-

(*f*) Ὁ ἀγρυπνῶν ἐν τῇ δευτέρᾳ καὶ τρίτῃ φυλακῇ δοκεῖ ἐγρηγορώτατος εἶναι. αὕτη γὰρ ὥρα τῆς νυκτὸς μάλιστα ὕπνῳ παρεκλυομένη. Theoph. in loc.

gilant

gilant Servants as have made all ready. Let his Heavenly Maſter come never ſo ſuddenly, or (to others) unſeaſonably [**and find him ſo**] prepared, he cannot miſs of an infinite and eternal reward of Glory. Therefore though ſome may think the duty hard, to take ſuch pains to watch ſo long, and work ſo diligently, yet when I conſider how largely it ſhall be requited, I muſt ſay again [**Bleſſed is that Servant.**] Which if theſe newly ordained Perſons believe, it will make them ſtedfaſt, unmoveable, always abounding in the Work of the Lord, foraſmuch as they know their labour is not in vain in the Lord.

§. 3. **Of their receiving the Communion.**] It hath been obſerved in all Churches to celebrate this Sacrament whenever Holy Orders are given: The Old Canons obliging the Biſhop who ordains to conſecrate, and the Ordained all to receive (*g*). In the Greek Church, Biſhops and Prieſts are forbid to be ordained on Faſting-days, becauſe on thoſe days they have no Communion there (*h*). With them alſo the Deacons and Prieſts, newly ordained, firſt receive, becauſe they aſſiſt in diſtributing the Sacred Elements (*i*); and the ſame Cuſtom they have in the Syrian Churches (*k*).

(*g*) Vide Pœnitentiale Theod. Can. 3. p. 90.

(*h*) Vide Morin. not. ad Ordin. Græc. Par. 2. p. 217.

(*i*) Πρῶτος τῶν ἄλλων ὁ χειροτονηθεὶς μετέχει τῶν θείων μυστηρίων. Eucholog. p. 251, & p. 294. & notis, p. 301.

Churches (*k*). But the Greeks go farther, and enjoyn their Prieſts to continue for ſeven days together, after they are Ordained, to give and receive the Communion (*l*): Yea, and in the Ancient Gallican Church, as alſo at *Rome*, the Prieſts received of their Ordainer a whole Conſecrated Loaf (for Wafers are an Innovation) which after they had communicated out of at Church, they took home, and there privately communicated for forty days together (*m*). So neceſſary have all Churches thought the receiving of the Holy Communion to be, for ſuch as enter into Holy Orders: and it is upon ſeveral accounts very proper on that Occaſion. *Firſt*, As it gives them an opportunity to examine themſelves, and to repent of their Sins, for this will purifie their Souls before they enter upon a Sacred Office. 2*ly*. The worthy receiving this Holy Sacrament, will ſtir up in them a fervent Love to their Dear Redeemer, and an hearty Charity for thoſe he hath bought with his moſt Precious Blood; which two Principles will inſpire them with a great zeal for the glory of Chriſt, and the good of his peoples Souls. 3*ly*. This Sacrament was inſtituted to convey to ſuch as are duly prepared for it, large meaſures of his Grace, and they

(*k*) Morin. de Ord. Syror. p. 486.

(*l*) Καὶ λειτουργεῖν καθ' ἑκάστην, ἡμέρας ἑπτὰ. Eucholog. in not. p. 301.

(*m*) Fulbert. Carnot. Ep. 2. ad Finard. & Rubric. vet. Ordinal. Roman.

they need a more than ordinary ſhare of it, to fit them for ſo Spiritual an Office. 4*ly*. The Lords Supper is a Federal Feaſt, wherein as our Lord ratifies his Covenant of Mercy and Grace to us, ſo do we ſeal our Vows and Promiſes of Duty and Obedience to him; and thoſe newly Ordained have thoſe Engagements yet warm upon their Lips, which they have juſt now made to Jeſus by his Embaſſador: all which ſolemn promiſes of Services to be done in the Office they have undertaken in Chriſt's Family, they ratifie and confirm by receiving this Sacrament: Which of old was ſo uſually joyned to Oaths and Contracts, that the word *Sacramentum* ſignifies both *an Oath and this Holy Myſtery*. Thus Princes were wont to confirm their Leagues with each other; and receiving the Communion at their Coronation, was as a Seal of their Oath then made to their People; and for this reaſon ſuch as are new Married are required to come to the Sacrament ſoon after their Matrimony, to bind themſelves more ſtrictly to keep their Conjugal Vows, as I have obſerved in a former Diſcourſe (*n*). Wherefore all that are Ordained are enjoyned, as ſoon as they have bound themſelves to all the Duties of their Places in the preſence of Men, to go to God's Altar, and ratifie the ſame before him; ſo that if they were fraudulent in their Promiſes, or ſhall be negligent

(*n*) *Compan. to Temple, Par. iv. Fol. pag. 68.*

gent afterwards; we may say with St. *Peter*, *They have not lyed to Men, but to God* (o). Therefore besides the Preparation necessary for ordinary Christians. The Clergy on this great Occasion, must particularly prepare themselves, some days before, by seriously reading over their intended Promises, which are to be bound upon their Souls, by so Sacred a Tye: yet if they find themselves willing to Engage, and resolved to Perform them, they need not be discouraged, for the Bishop in the last Collect, prays to God to enable them to keep them all.

(o) *Acts* v. 4.

The Concluding Collect.

§. 4. I observe in all the Ancient Western Offices, there is a Prayer in the Post-communion, which is called *The Benediction* (p); and in the Eastern Form, *the Bishop is to bless every one of them after he hath ordained them* (q). To which this Collect of ours, and the like in other Reformed Churches do exactly agree (r); for they are all in precatory

(p) Vid. Mabillon. Lit. Gallican. pag. 305. Et Morin. de Ordinat. Lat. p. 263.

(q) Morin. de Ordinat. Syror. p. 452.

(r) Liturg. Eccles. Reform. Belg. p. 263. *Scotch Psalter, Form of Ordination*, p. 25.

tory ſtyle. Since God alone can properly and originally Bleſs, and therefore Biſhops, Miniſters and Parents Bleſs, by praying to God for thoſe they would have to be bleſſed: and how very fit this Collect is upon that Occaſion, will appear by the following Analyſis and Diſcourſe.

The

The Analysis of the Concluding Collect.

In this Collect are four Parts,

1st. A Preface declaring the grounds of these requests,
- 1. God's being the fountain of all goodness. — Almighty God, giver of all good things,
- 2. His special favour to these, — who of thy great goodness hast vouchsafed to accept, &c.

2ly. The Petitions themselves, which are,
- 1. For inward Graces. — Make them — to be modest, humble, &c.
- 2. For obedience to the Rules of the Church. — To have a ready will to observe all Spiritual Discipline;
- 3. For internal satisfaction of their own Conscience. — That they having always the testimony, &c.
- 4. For constancy and perseverance. — And continuing ever stable and strong, &c.

3ly. The design of asking them that they may
- 1. Deserve well. — May so well behave themselves in this, &c.
- 2. Be promoted higher. — That they may be found worthy to be called unto the higher, &c.

4ly. The manner of presenting them,
- 1. By praying in Christ's Name. — Through the same thy Son our Saviour,
- 2. by giving glory to him. — To whom be glory and honour, world, &c. Amen.

A Diſcourſe upon this Collect.

ALmighty God, giver of all good things, who of thy great goodneſs haſt vouchſafed to accept, and take theſe thy Servants, &c.] The Biſhop cannot but wiſh well to thoſe who are ordained by laying on of his hands, and knowing that though he can admit them to this Office, he cannot qualifie them for it; he wiſely applies himſelf to God, and heartily recommends them to him, introducing his requeſts with two very proper conſiderations. Firſt in general, *That God is Almighty, and the giver of all good things:* His Power is infinite, ſo that he can do all things, and his bounty is immenſe, ſo that he is as willing as he is able: The Scripture deſcribes him as the giver, both of all temporal (*s*), and (which theſe perſons chiefly need) of all ſpiritual good things (*t*). Wherefore when we want Water, to whom ſhould we go but to this ever flowing fountain. Secondly, And we have a ſpecial ground to hope for his peculiar favour towards theſe Perſons, becauſe now it appears that God hath taken and accepted them, (by the Miniſtry of the Biſhop his Vice-gerent) to bear the Office of Deacons in his Church; Our Lord Jeſus promiſed to be with his Apoſtles, and their Succeſſors (eſpecially in theſe Sacred Miniſtrations) *unto the end*

(*s*) *Pſal.* ciii. 5. & cxlv. 16. *Luk.* i. 53.

(*t*) *Matth.* vii. 2. *Jam.* i. 17.

of

of the World (u). They were elected and examined by his Rules and admitted in his name. The Bishop is Christs Embassador, so that this solemn Act is to be lookt upon as the act of his great Master. Of old there were often miraculous indications of God's approving such as were chosen into Holy Orders, but now since miracles are ceased, we have no other way to judge of God's accepting Men into these Offices, but by his Providence moving them to desire the Ministry, and his guiding the Bishops after Examination to approve and ordain them; which is the Reason why the ancient Forms speak of all that are thus called, as of *Persons chosen of God (w);* and the Greek Ordinals call them, *such as are determined to be made Ministers by God's unsearchable Power (x),* and those *whom he hath vouchsafed to bring into the Office of a Deacon (y).* So that the Argument is very cogent; God is the only Master, who can qualifie the Servants that he chuses, and since he hath vouchsafed to accept these into his Service, we ought both to pray and to hope, that he will give unto them those Gifts and Graces, which will fit them for their places, and enable them rightly to execute their Holy Calling.

(u) *Matth.* xxviii. ult.

(w) *Quem ad officium Diaconatus vocare dignatur,* Mabil. lit. Gallic. p. 304. —— *Quem ad Presbyteri munus elegit,* ibid. pag. 306.

(x) Τὰς ὡρισμένας ὑπὸ τῆς σῆς ἀνεξιχνιάστου δυνάμεως λειτουργὰς γίνεσθαι, Euchol. p. 250.

(y) Orat. 2. in Ordin. Diac. ibid. p. 251.

Make them, we beseech thee O Lord, to be modest, humble and constant in their ministration, to have a ready will to observe all spiritual, &c.] As the Preface contains proper motives, so the Petitions take in all the necessary Qualifications for this Office. The *Roman Church* only prays here in general, *that God would give them his Holy Spirit —— and replenish them with all vertue* (*z*). The Greek Offices name the particular Graces of —— *Faith, Charity and Spiritual strength* (*a*). But our Form is larger and begs for them, First, The inward Qualities of Modesty, Humility and Constancy: The two first always go together, for an humble Person is as certainly modest, as a proud Man is arrogant: Now those graces are necessary for all Christians, much more for Clergy-men, and especially for these that are but newly entred into the lowest Order; they must beware *of being lifted up with Pride, least* (as St. *Paul* speaks) *they fall into the same Condemnation, and for the same Sin too as the Devil did* (*b*), whatever other Gifts, Graces or Parts they may have, Humility is that Robe, or upper Garment which must cover and secure them all (*c*), and it makes all other virtues lovely: And

(*z*) Pontif. Rom. p. 39.

(*a*) Eucholog. in Ord. Dicc. p. 250.

(*b*) 1 *Timoth.* iii. 6.

(*c*) 1 *Peter* v. 5. Grec. Ἐγκομβώσασθαι, *Amictulum candidum exterius superinjectum ornamenti causa, & nodo alligatum dicitur,* Ἐγκόμβωμα, Gatat. Cinnus l. 1. c. 9.

And since they are yet but young, and need to learn of their Superiors; Humility and Modesty disposes them to receive, and invites others to give them instruction (*d*), and are the first steps toward improvement; yea, these are the first Graces which God gives, to make way for all the rest, for *he giveth Grace only to the Humble* (*e*). So that these excellent Qualities of Modesty, and Humility will recommend us to the favour of both God and Men: Yet in the next place, because Humble and Modest Persons, may be apt to be discouraged by too mean an Opinion of themselves, and so become averse to great undertakings; as we see in *Moses* his excusing himself so far, as to his being the deliverer of Gods people, that his unseasonable Modesty gave offence (*e*). Therefore, *3dly*, Constancy in their Ministration is added, for these Qualities may meet in the same mind, it being the character of *M. Antoninus, that though he was Modest, yet he was Constant——Humble, yet not unactive* (*g*). Which pattern our Deacon must imitate, he must be humble but not dejected, lowly minded, yet vigorous and steddy in his Duty, bold in reproving Sinners, constant in praying for, and instructing

(*d*) *Psal.* xxv. 8.

(*e*) *James* iv. 6.

(*f*) *Exod.* v. 13, 14. *Bona ingenia debilitat verecundia, perversa confirmat audacia*, Plin. lib. 4. ep. 7.

(*g*) *Quamvis esset constans erat etiam verecundus*, Capitolin. p. 160.—— *verecundus sine ignavia*, id. pag. 179.

ſtructing his people, zealous for God's glory, active in his care of the poor and needy: But after all aſcribing the whole praiſe to God for what he is and can do, doing much good, but never boaſting of any, being like the Silk-worm (which one ingeniouſly makes the emblem of a truly good Man) *always working, yet covering it ſelf while it works* (*h*). He knows he ſerves a good Maſter, who will one day publiſh and openly reward all the ſervices done him in ſecret (*i*), and therefore he ſeeks not human praiſe, even while he doth deſerve it (*k*). He is diligent in all parts of his Office, ſtrictly conſcientious in the performance of his Duty, but ſtill as humble and modeſt, as if he were an unprofitable Servant; thus we pray our Deacon may be internally qualified.

(*h*) *De verme Serico. Operitur dum operatur*, Novarin. elect. Sacr. l. 1. pag. 137.

(*i*) *Matth.* vi. 2.

(*k*) *O virtus vicina Deo nil ducere laudi cum laudanda geras* —— de S. Martino, Paulin. in vit. Bib. patr. p. 583.

Secondly, We deſire God to give them *a ready will to obſerve all Godly Diſcipline*: As the former reſpects their inward Diſpoſition, ſo this their outward Converſation, which is fully directed in thoſe excellent Canons of our Church, that contain Rules of Holy Diſcipline, and divers of them relate to the Clergy, eſpecially touching their Obedience to their Superiors, their uniform, regular and devout performance of all Divine Offices; and alſo

also concerning their sobriety and decency, both in Manners and Apparel (*k*); all which they have lately promised to observe, so that we pray they may freely and willingly keep this promise in all the particulars, such as being Loyal to the King, Obedient to the lawful commands of their Ordinary, constant in reading Prayers and Homilies, or making profitable Sermons, keeping the Fasts and Festivals of the Church, strictly forbearing those gaities in their Habit and Freedoms in Conversation, as also those Games and Sports which the Canons forbid to Clergy-men, while they tolerate so much as is innocent in these matters to the Laity; for it is expected they should be much more Spiritual and Nice in their Actions than others, and abstain even from all appearance of Evil; and if they obey not the Rules of the Church, they teach others not only to disobey their part of the Canons, but to despise themselves, and trample on all Ecclesiastical Authority: Yea, I fear the common neglect of this Spiritual Discipline, hath encreased Schism, and exposed too many of our Order not only to censure, but sometimes to scandal, and such offences as grow upon the stock of taking too much liberty.

(*k*) Can. 74 & 75. Eccles. Anglic.

That they having always the testimony of a good Conscience, and continuing ever stable and strong in thy Son Christ.] If they be thus inwardly disposed, and live so canonically as is above expressed, then they cannot want the testimony of a good Conscience,

ſcience, and great boldneſs in the Faith which they have in our Lord Jeſus Chriſt (*l*); theſe two are neceſſary conſequents of the former, and ſo are linked to them, and asked as it were together: When they offered themſelves to be ordained, a Teſtimonial from others was ſufficient to ſatisfie their Ordainer; but after they are admitted, the Biſhop prays they may have (that which was St *Paul*'s comfort, viz.) *the Teſtimony of their own Conſciences* (*m*). That is, That their Conſcience may bear witneſs they have converſed with all Men, eſpecially with their own Flock, in all ſorts of Duties, with Simplicity and godly Sincerity: Conſcience is that Faculty by which the Soul ſees it ſelf, and compares its Actions with the Laws of God ſilently accuſing us, if we break them, and excuſing, yea commending us if we have kept them (*n*). So that no Man can have the Teſtimony of a good Conſcience, but he *who is in all things willing to live honeſtly* (*o*). An Hypocrite may by fair ſhews deceive others into a good Opinion of him, but no Man who hath examined his Heart and Ways can ever deceive himſelf (*o*). We pray there-

(*l*) 1 *Tim.* iii. 13.

(*m*) 2 *Cor.* i. 12. Τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν.

(*n*) *Rom.* ii. 15.

(*o*) *Hebr.* xiii. 18.

(*p*) *Alius fortaſſe alium ipſe ſe nemo deceperit, modo introſpiciat vitam ſeque quid mereatur interroget,* Plin. paneg. p. 65.

therefore, that our Deacon upon tryal of his demeanor in his Office, may not be conscious to himself of any willful Sin of Omission or Commission. Which if he find, he will have inexpressible comfort in this Testimony of a good Conscience; and 'tis a happy thing when *after proving his own work he hath his joy in himself, and not in another* (q).

They who only desire the reputation of being good, but are not so, are in perpetual fear of discovery and their character changes as peoples minds alter, but he who is assured by his own Conscience of his sincere endeavours to do his whole Duty well, hath his delights from himself, and can rejoyce even when the World by mistake doth censure him: 'Tis one of St. *Paul*'s qualifications for a Deacon that he have *a pure Conscience* (r). And to that this petition alludes, which begs of God, that his dispositions may be so turned to Piety and Vertue, and his Life so constantly agreeable to Spiritual Discipline, that his own Heart may not condemn him for any thing, but give him a good Testimony: And this in the next place will make him continue steady in his hope, and strong in his Faith, of a glorious reward from his Master our Lord Jesus Christ; let such as have neglected Christ's Service, or done it deceitfully, doubt and fear there is no reason for them (when

(q) *Galat.* vi. 4. *Memimus quanto majori animo honestatis fructus in conscientiâ quam in famâ reponatur*, Plin. l. 1. ep. 8 Αὐτὸν ἐξ ἑαυτῦ τὰς τέρψιας ἀθιζόμενον λαμβάνειν, Democrit. ap. Plat. de profect. p. 81.

(r) 1 *Tim.* iii. 9.

(when their Conſcience doth not clear them,) to hope that their *Lord who is greater than it, and knoweth all things, will acquit them: 'Tis only they whoſe heart condemns them not, who can have confidence toward God* (s); and St. *Paul* hath obſerved, *None can draw near to him in full aſſurance of Faith, but they whoſe hearts are ſprinkled from an evil Conſcience* (t): To conclude, Others may ſet out with plauſible pretences and great expectations, but none will ever continue ſtedfaſt and ſtrong in Chriſt, but they that have the teſtimony of a good Conſcience; 'tis that will encourage them to perſevere in well doing, and ſecure them of an eternal reward, as well as ſupport them till they do obtain it.

(s) 1 *Joh.* iii. 20, 21.

Magna eſt vis Conſcientiæ in utramque partem, ut neque timeant qui nihil commiſerint, & pœnam ſemper ante Oculos verſari putent qui peccaverint. Cicer. orat. pro Mil.

(t) *Heb.* x. 22.

May ſo well behave themſelves in this inferiour Office, that they may be found worthy to be called unto the higher Miniſtries in thy Church, through the ſame, &c.] He that is thus Qualified inwardly and outwardly, being ſupported by the teſtimony of a good Conſcience, and encouraged to perſevere by a ſtedfaſt hope in Chriſt, will certainly behave himſelf very well in this inferiour Office, and act becomingly and agreeably in every part of his Duty; he will be diligent in his Study, devout in his Prayers, he will Read and Preach to Edification, and live ſo as to be an Example

ple to his People, he will instruct with plainness, reprove with meekness, comfort with tenderness, and succour the Poor with his own and others Charity; *whatsoever things are true and honest, just and pure, lovely and of good report, vertuous and praiseworthy* (*u*). All this may be expected from such a Deacon, who will be a credit to this inferiour Order, while he remains in it, and deserve (according to God's own Method) a greater number of Talents for using the first so well (*w*). To this degree he was advanced in hopes of his good behaviour in it; but when he hath used this Office well, his merit will promote him to the higher Ministrations of the Church: It is the Policy of all prudent Generals, to observe in their Camps, who do their Duty best in the place of Common Soldiers, and these they promote to be first their inferior Officers (as *Vegetius* hath observed,) *and then by degrees these are advanced to greater Commands and larger Rewards, that the other legionary Soldiers, may with all labour and zeal strive to become capable of those high Employments* (*x*). Which was also *Julius Cæsar*'s practice, to take the Centurions who had behaved themselves valiantly

(*u*) *Philip.* iv. 8.

(*w*) *Matth.* xxv. 29. — *Qui dum priora accipit posteriora meretur.* Plin. lib. 2. ep. 24.

(*x*) — *Gradatim promoti sunt ad Officia ea quibus magnæ utilitates & Honores constitutæ sunt, ut cæteri Milites — omni labore ac devotione contenderent ad tanta præmia pervenire.* Veget. de re mil. lib. 2. cap. 8.

antly and advance them into higher ſtations, as a juſt reward of their Courage and Conduct (*y*). The like care was alſo taken by the Emperor *Juſtinian* in beſtowing Civil Offices; for he ſaith, *We always provide to promote every one according to his diligence and deſerts, to better place and greater dignities* (*z*). And ſo it ought to be in the Church, the beſt Laymen ſhould be made Deacons, and the beſt Deacons, ſhould be advanced by Degrees to be Prieſts and Biſhops; for none will adorn thoſe higher Orders, but ſuch as have behaved themſelves well in the Lower; for he that *is faithful in little, will be faithful alſo in much* (*a*). Thus we have conſidered theſe particulars as they are motives to the Biſhop and all the Congregation to make theſe requeſts with great devotion for the newly Ordained Perſons; becauſe if they can prevail with God to give them ſuch Grace, they will prove a credit to their Office, a bleſſing and an honour to the Church: But the Deacon himſelf ſhould conſider theſe Petitions, ſo as to excite him to endeavour vigorouſly to be ſuch as they pray he may be, humble and modeſt in his Carriage and Temper, conſtant and diligent in his Miniſtrations, regular and ſtrictly Canonical in his Life; for here are all ſorts of motives laid before him to encou-

(*y*) Cæſar. de Bell. Gallic. lib. 6. pag. 262.

(*z*) *Semper providimus unumquemque ſecundum labores ſuos ad melliores gradus & majores dignitates producere.* L. 2. cap. de Præf. præt. Afric.

(*a*) *Luk.* xvi. 10.

rage his resolutions and endeavours herein; the Spiritual Motives are, the Peace of his own Conscience, the Confirming of his Hope and Faith in Christ, and the securing his perseverance as well as his eternal reward; the Temporal Motives are, his being an Ornament to the Church, an Honour to his Order while he remains of it, and his deserving justly to be promoted in time to the highest Office in Christ's Church; and St. *Paul* hath taught us, if we desire the Office of a Bishop only as a greater opportunity to do more good, it is very lawful: To rise by these means is commendable, and it is an innocent, yea a laudable ambition, to act well in this inferiour Station, that we may be called to a higher.

Finally, These requests are of so great importance, to the Persons Ordained, to the People among whom they are to Officiate, and to the whole Church, that they are asked by the most powerful of all intercessions, through Jesus Christ, *&c.* Yea, and it is so likely that he who hath called them to this Office, will qualifie them for it, that as if these Petitions were heard already, and sure of acceptance (if the Persons prayed for put no bar) that we give thanks before hand, and conclude the Collect with this Doxology, *To whom be glory*, &c. *Amen.*

§. 5. **The Last Prayers and Rubrick.** The Office is closed with a Prayer (which is very proper for such Acts as these, that are begun, continued and ended in God's Name) and with that Benediction which be-

belongs to the Communion, that is always celebrated at Ordinations: but these are both explained before in their proper places. So that I shall only observe the last Rubrick, which admonishes the Deacons to continue a whole year in this Order, and gives this reason for it, that they may be perfect and expert in Ecclesiastical Administrations, before they become Priests; which reason is so evident and convincing, that all Churches have founded such a like Order upon it: for the Custom hath every where been, to keep the Deacons for some time in that Office, before they go higher. Hence the Canons here (*b*) and elsewhere, strictly forbid the ordaining any one both Priest and Deacon in one day (*c*); and a great Council declares, that *every Clergy-man must stay the time appointed by Law in each Order, before he be advanced higher* (*d*). Yet in several Ages of the Church the time between these Orders hath been various. Of old it was much longer, for *Epiphanius*, Bishop of *Pavia*, was eight years a Deacon, before he was made Priest (*e*); and we read of others who continued fifteen years in this Order (*f*). An Ancient Roman Council is said to enjoyn a

(*b*) Can. 32. Eccles. Angl.

(*c*) Concil. Rom. II. sub Sylvestr. An. 324. Bin. Tom. 1. p. 255. Concil. Trid. Sess. 23. Can. 13. ib. p. 390.

(*d*) Concil. 8 Constantin. Can. 17. Bev. T. 1. p. 358.

(*e*) *In Diaconatu à vigesimo incipiens, octo annos explevit.* Ennod. vita Epiph.

(*f*) Gregor. Turon. l. 4. c. 6. p. 128.

a Deacon to ſtay five years, and a Prieſt three before they be removed higher (*g*). Later Councils agree with us, and fix the time to one year (*h*). But ſo as both they and we leave it to the Biſhops prudence, who upon reaſonable cauſes, that is the extraordinary merit of the Perſon, the evident profit of the Church, or ſome urgent neceſſity, may Ordain ſome Men ſooner. Though ordinarily it is much better to make them ſtay the year of probation in this firſt Order; and ſometimes 'tis an argument of Mens pride and too much forwardneſs to offer themſelves ſooner. Beſides, this keeps up that Apoſtolical and Primitive Diſtinction of the three Orders, which by no means ought to be broken or confounded; and perhaps it might not be amiſs if ſuch as are Ordained Deacons only to read, and do inferiour Offices in Cathedrals, or large Pariſhes, were always kept in that Degree, not only to make the difference of Orders more viſible, and to make ours more conformable to the Primitive Church; but to prevent that ſcandal, which ſome of theſe Men of ordinary Parts and mean Education, have frequently brought on the Venerable Order of Prieſthood. To conclude, the Office of a Deacon is by no means contemptible, but very honourable in it ſelf; and thoſe who are of this Order

(*g*) Concil. Rom. II. ſub Syveſtr. ut ſupr. (*c*).

(*h*) Concil. Trid. Seſſ. 23. Can. 14. Bin. T. 4. p. 390. Concil. Aquil. An. 1596. ibid. p. 580.

muſt endeavour ſo to live as to raiſe its reputation, and then they may be very ſerviceable to the Church, even in that Station, which is a good ſtep towards an higher Degree, whereof I am next to treat.

A

DISCOURSE

ON THE

OFFICE

For making

PRIESTS,

Where it differs from the former.

A Preface, concerning the Dignity of this Order.

§. 1. THE Biſhops (ſince the Apoſtles deaths) being the higheſt Officers in the Church of Chriſt, is a ſufficient demonſtration of the honour of the Prieſthood, that it approaches ſo nigh to the Epiſcopal Dignity, as to cauſe divers of the Holy Fathers to affirm, *there is not much difference between a Presbyter*

and a Biſhop (*a*). And St. *Hierom* ſpeaking of their ſeveral Adminiſtrations, asks what a Biſhop can do, which a Prieſt cannot? He only excepts Ordination there (*b*), and Confirmation in another place (*c*). Which are the only eminent Acts that Antiquity did (as we alſo do) appropriate to the Biſhops. The Schoolmen (to advance the ſuppoſed power of their Prieſts in conſecrating the Sacrament, which they call *making the Body and Blood of Chriſt*) generally hold, that Biſhops differ from them only in Dignity not in Order (*d*). By which they do not mean with *Aerius* in *Epiphanius*, *that there is no difference in degree between them* (*e*), becauſe they freely allow Biſhops a Primacy of Dignity among Prieſts, and a ſuperiority over them, only they affirm, there is no new formal character impreſſed on a Prieſt, when he is advanced to the Epiſcopal Chair; and therefore they call it *the Ordination of a Prieſt*, but *the Conſecration of a Biſhop*: But we have proved before, there are three diſtinct Orders, ſo that we think the Schools diſtinguiſh two nicely

(*a*) Οὐ πάλυ τὸ μέσον, D. Chryſ. Hom. 11. in 1 Epiſt. ad Timoth.

(*b*) *Quid enim facit, exceptâ Ordinatione, Epiſcopus, quod Presbyter non facit*, Hier. ad Euagr. Ep. 84. p. 512.

(*c*) Orthodox. ap. Hieron. Diac. ad v. Lucif. T. 2. p. 187.

(*d*) *Sunt & alia quædam non Ordinum ſed dignitatum nomina, &c.* Lomb. 4. Sent. diſt. 22. c. 10. fol. 186.

D. Thom. in 4 Sent. diſt. 24. qu. 3. ar. 2. ita Bonavent. ibid. Toſtat. in Matth. 16. q. 74.

(*e*) Μία γὰρ ὅτι τάξις καὶ μία τιμὴ καὶ ἐν ἀξίωμα, Panar. hær. 75.

nicely, and must assert the Bishops are a different Order, but so (as the Fathers teach) that Priests are not much below them, but *joyned with them in the Sacerdotal honour* (*f*). The Apostle St. *Peter* writing to those of this Order, calls himself their *Fellow-Presbyter* (*g*); from whence the Bishops when they writ to Priests used to give them that very same Title of Fellow-Presbyter and *Brother*, even down to the time of St. *Chrysostom*, and St. *Augustin* (*h*); yea, in our Ordination Office the Bishop speaking to the Priests, calls them *Brethren*, and the College of Presbyters writing to St. *Cyprian* their Bishop call him *Brother* (*i*). Nor was their Dignity only expresst by Titles of mutual respect, but *the Priests were really the Councellors* of their Bishop and Assessors with them, as St. *Ignatius* speaks (*k*), another calls the *Assembly of Presbyters, the Senate of the Church* (*l*); and saith, *they and the Bishops ought to rule the Church in common* (*m*). For which Reason they sat with the Bishops of old in

(*f*) *Presbyteros cum Episcopo sacerdotali honore conjunctos*, Cypr. ad Luc. ep. 58.

(*g*) Συμ-πρεσβύτερος. 1 *Pet.* v. 1.

(*h*) *Fratri & Compresbytero Sixto.* Aug. Ep. 104. vid. Chrys. Hom. 1. in Ep. ad Philip.

(*i*) Vid. Cypr. Epist. 26.

(*k*) Σύμβουλοι καὶ συνδρευταὶ ἐπισκόπου. Ignat. Epist. ad Tral.

(*l*) *Habemus in Ecclesiâ senatum nostrum cœtum Presbyterorum*, Hier. in Jesai. c. 3.

(*m*) *In commune debent Ecclesiam regere*, Id. com. ep. ad Tit.

Councils (*n*), and alſo voted with them as is manifeſt by the Tiles and Subſcriptions of very many Synods; yea of later times, when Prieſts grew very numerous, they had their Procurators or Proxies, even in great Councils, as in that of *Lyons* (*o*), and ſo they have ſtill in our Convocations: Within the Church, they ſat down as ſoon as the Biſhop came in, on ſeats placed round the Altar (*p*), and though his Seat was higher in publick; yet in private he was commanded to treat them as his Collegues (*q*), and when the Biſhop ſat down, he was not to ſuffer a Prieſt to ſtand beſide him (*r*), it being eſteemed a great crime in any Biſhop to deſpiſe them (*s*). For ſo long as the Biſhop and his Presbyters lived together in Cities at or near the Mother Church, he was obliged to conſult them in all weighty affairs, and always did ſo, as we find in St. *Cyprian*; and afterward when Chriſtianity was ſetled, and ſpread into the Country, ſo that divers Prieſts were fixed in rural cures. The Biſhops ſtill kept a College of Presbyters with them at their Cathedrals, which doubtleſs was the

(*n*) Concil. Elliber. in Præfat. & paſſim.

(*o*) Matth. Par. An. 1215. pag. 272.

(*p*) Καθέζεσθαι ἐν τῷ βήματι, Concil. Laod. can. 56. Bev. Tom. 1. p. 479. Et Euſeb. l. 10. c. 4.

(*q*) Concil. 4. Carthag. can. 35. Bin. T. 1. p. 589.

(*r*) Ibid. can. 34.

(*s*) Hieron. adv. Johan. Hieroſol. cap. 2.

the Original of Deans and Chapters, designed to be the standing Council of the Bishop: But as to the particulars; of old no Bishop might ordain any Clerks unless he had the consent of his Presbyters, for they were to offer and propose to him, such Persons as they judged fit for Holy Orders; as may be collected from the first Council of *Nice*, which decreed that *the Presbyters should lose the Privilege of the Names of such as they approved of* (t); which supposes, if their Ordination had been good, this would have been their right: Which is thus affirmed, and described by *Theophilus Alex.* *This shall be the method of Ordinations, all the College of Priests shall consent and choose, and then the Bishop shall examine them* (u). Yea, the 4th Council of *Carthage* says expresly, *That a Bishop without the Counsel of his own Clergy shall not ordain any Clerk* (x); and in that Council which was called against St. *Chrysostom*. He was accused for *making Ordinations without his Clergys consent*, which then was esteemed a great irregularity: So it was secondly, for a Bishop to hear any considerable Cause without the presence or determine it without the

ordained by Meletius, *proposing and presenting*

(t) Τούτοις μὲν μηδεμίαν ἐξουσίαν εἶναι τῶν αἱρεσκομένων αὐτοῖς προχειρίζεσθαι ἢ ὑποβάλλειν ὀνόματα, Ep. Syn. Nicæn. Theodoret. lib. 1. c. 9.

(u) — Πᾶν τὸ ἱερατεῖον συμφωνεῖν καὶ αἱρεῖσθαι καὶ τότε τὸν ἐπίσκοπον δοκιμάζειν, Theoph. Al. can. 6. Bev. T. 2. p. 172.

(x) *Ut Episcopus sine consilio clericorum suorum clericos non ordinet*, Conc. 4. Carth. can. 22. Bin. T. 1. pag. 589.

consent of his Presbyters,(*y*). Or if they did, the Sentence they gave was to be void; Yea, the cauſe of an offending Biſhop according to the old Canons, muſt be tried before a joynt Commiſſion of Biſhops, Prieſts and Deacons (*z*). So Thirdly, a Biſhop could not degrade a Presbyter without the conſent of a Synod (*a*), wherein 'tis known Presbyters were preſent. The Canon Law allows not a Biſhop *to treat any Prieſt indecently, nor to ſuſpend him without the approbation of his Chapter* (*b*). And ſome Pariſh Prieſts then had power to ſuſpend, or interdict their inferior Clerks, and Lay-Pariſhioners, which Sentence if it were juſt, the Biſhop was to confirm, and could not relax it, but by the conſent of the Prieſt that laid it on (*c*). I know in later times many of the Privileges belonging to the ſecond Order have been laid aſide, whether to repreſs the ambition of the Presbyters, who unjuſtly aimed at an equality, or out of an affectation of ſingularity in ſome of the ſuperior Degrees, I will not de-

(*y*) *Ut Epiſcopus nullius cauſam audiat, abſque preſentiâ clericorum ſuorum, alioqui irrita erit Sententia*, Concil. 4. Carth. can. 23. Bin. ibid.

(*z*) Concil. 2. Carthag. can. 10. Bin. ibid. p. 570.

(*a*) Concil. Hiſpal. 2. Can. 6. An. 619. Bin. T. 2. par. 2. p. 334.

(*b*) — *Vel inhoneſtè tractare aut ſine judicio capituli ſuſpendere*, Alex. 3. in Decret. l. 5. Tit. 31. c. 1.

(*b*) Decretal. L. 1. T. 31. de offic. jud. ordin. l. 3.

termine: It is sufficient to my purpose to shew the honour of Priesthood, which in the best Ages was thought worthy to act joyntly with Bishops in most Ecclesiastical concerns, and to have the next degree of Reverence and Authority to them; yet still so as to be inferior and subordinate to their Bishop: And I look upon it to be equally pernicious to the Church, for Presbyters to aspire to a parity with Bishops, or for these to despise the others as unworthy to advise or assist them; For the former destroys, and the latter very much impairs the good Government of the Church: The Bishops cannot exercise that Authority which Christ and his Apostles left them, if Presbyters be their equals, this will make (as St. *Hierom* speaks,) *as many Schisms as Priests*: And they cannot have that useful assistance, toward the execution of their Episcopal Function, which was designed them when they exclude so many learned and able Men, as this next Order affords, from their Counsels and and Administrations, wherefore the Orders must be distinct to avoid confusion, but provided the Subordination be kept up, due respect should be shewn, to exclude Arbitrary Dominion. And this temper is prescribed by that often quoted Council of *Carthage*, which decrees, *That the Bishop shall sit higher in the Assembly of Presbyters in the Church*: But within the House he shall consider them as his Colleagues (*c*). So that antiquity required

(*c*) *Ut Episcopus in Ecclesiâ in consessu Presbyterorum sublimior sedeat, intra vero domum, collegam Presbyterorum se esse cognoscat,* Conc. Carth. 4. can. 35. Bin. T. 1. p. 589.

of

of Presbyters, to expreſs all imaginable Reverence in publick to their Biſhop, and remember his Superiority, and of Biſhops to ſhew them in private all poſſible reſpect, and treat them with great Civility: And I could inſtance in ſome of our greateſt Biſhops of this and the laſt Age, who by calling ſome of the moſt learned, grave and experienced of their Clergy to conſult with in private, about their weightieſt Affairs, have done themſelves great Service, and gained a great Reputation from all, as well as a greater reſpect from their whole Clergy thereby: To conclude, Humility is the Duty, the Ornament and Security of both Orders, and that Grace alone will ſet all right on both ſides, and bring Glory to God and benefit to the Church.

CHAP.

CHAP. I.

Of the Epistle.

§. 1. THere is nothing to be remarked on this Office, but where it differs from that for making Deacons, and the first material difference lies in the proper Portions of Scripture appointed for the Epistle and Gospel at the Ordination of a Priest, which have been various in divers Churches. The ancient Gallican Offices appoint for the Epistle *Titus* I. ver. 1. to ver. 7. (*u*). Or (as an old Lectionary hath it) to ver. 10. (*w*). But since that more properly belongs to the Order of Bishops, our Reformers chose *Ephes.* iv. ver. 7, to ver. 13. (which is also read in the Ordination of a Priest by the Syrian Maronites (*x*); and it is very proper for the occasion, because the Apostle here treats of the diversity of Gifts and Offices in the Church, and particularly of their Author, variety and use; which we proceed in our usual method to illustrate.

(*u*) Mabil. Litur. Gal. l. 2. p. 171.

(*w*) Lectionar. in Append. ad Capitul. Franc. per Baluz. Tom. 2. p. 1350.

(*x*) Morin. in Ordinat. Syror. p. 408.

The

The Analysis of the Epistle, Ephes. iv. 7, — 13.

This Epistle concerns the variety of Ecclesiastical Gifts, shewing

- 1*st*. The universality and measure of them, — Ver. 7.
- 2*ly*. The Author of them, and the time of giving, — Ver. 8, 9, 10.
- 3*ly*. The various kinds of them, & different Offices receiving them,
  - 1. Apostles,
  - 2. Prophets,
  - 3. Evangelists,
  - 4. Pastors & Teachers,

  — Ver. 11.
- 4*ly*. The end of giving them, and their duration.
  - 1. The Churches good in general, — Ver. 12.
  - 2. The perfecting every Christian in particular, — Ver. 13.

The

The Paraphrase of this Epistle.

§. 2. *Ephes.* 4. ver. 7. Having exhorted you to unity as Members of the same Body, I fear lest the different kinds and measures of Gifts, which you behold in the several degrees of Ministers, may break this Union and move some to Pride, others to envy, and so make dissention among you. Wherefore I will give you a clear account of this diversity, which doth not make you divers Bodies, but distinguishes one Body into several Members (*y*). All Christians have some gifts, but the sort and degree depends on the free-will of the giver (*z*). For [**unto every one of us**] especially such as are in the ministries of the Church [**is given**] some kind of [**Grace**], some share of these Gifts, but the proportion is [**according to the measure of the gift of Christ**], who being the Donor, and there being no merit in the Receivers, ought to be at liberty to give more or less as seems fit to him, with respect to the Persons station or capacity (*a*). So that if you contend about this, you must quarrel with the Bestower, not the Receivers of these Gifts.

(*y*) *Non multa sunt corpora, per varietatem gratiarum, sed membra diversa,* Hieron. in loc.

(*z*) Ἑκάστῳ ἐδόθη τὸ χάρισμα ὡς ἐμέτρησεν ὁ δωρησάμενος. Thophil. in loc.

(*a*) *Non quod mensura Christi diversa sit, sed tantum gratiæ ejus infunditur quantum valemus haurire.* Hieron. in Jovin. l. 2. T. 2. p. 110.

Ver.

Ver. 8. Now that Chriſt is the Diſtributer of theſe Gifts, may be proved by a Prophecy of *David* (*b*), for he foreſaw our Saviours Reſurrection and Aſcenſion, long before they came to paſs, [**wherefore he ſaith**] by the Spirit, as Princes on the day of their Triumph are wont to ſcatter large Donatives among their People; ſo Chriſt [**when he aſcended up on high**] and returned back to Heaven, like a Victorious General, [**he led**] in Chains Sathan and Death, which had brought mankind into [**captivity**]; theſe being now by him taken [**Captive**]. He received as a Reward from his Father a power to diſtribute variety of the Holy Spirits operations, [**and gave**] theſe different [**Gifts**] which he had ſo received (*c*) [**unto men**] of all ranks; but eſpecially to thoſe whom he had choſen to ſerve in the various Offices of his Church: So that *David* long ſince foretold, that which now you ſee accompliſhed.

(*b*) *Pſal.* lxviii. 18.

(*c*) Hebr. לקח ſignif. Tam *accepit*, quam *dedit*, ut Syr. Arab. & Apoſtolus hic. Vid. Pocock. miſcel. c. 2. p. 24.

Ver. 9. No doubt the Pſamiſt foreſaw this, and all our Saviours acts. He knew him to be very God, and that he came originally from Heaven. [**Now**] when 'tis ſaid [**that he aſcended**] to Heaven again [**what is it but**] a plain indication [**that he alſo**] had [**deſcended firſt**] both [**into**] the Virgins Womb at his Incarnation; for man is ſaid to be formed in [**the lower parts of the Earth**] (*d*). And

(*d*) *Pſal.* cxxxix. 15.

And (as the Fathers expound it(e), in his descent into Hell, which is generally described as being far under the Earth; whither he went down as a Conqueror into Sathans Empire of Darkness, and having spoiled Principalities and Powers, openly triumphed over them, and then ascended with the Keys (f) of Death and Hell both. Which mysteries, no doubt, the Spirit had revealed to holy *David*.

(e) Τὴν ᾅδην — κατώτερα μέρη τῆς γῆς λέγει. Theophil. *Infernum sub terra esse nemo jam ambigit.* Hieron. in loc. ita Pseud-Ambr. ibid.

(f) *Coloss.* ii. 15. *Rev.* i. 18.

Ver. 10. But to return to my Argument, all this was done by Christ alone, [**He that descended**] first to Earth, and then into Hell [**is the same**] Lord Jesus who [**also ascended up**] after he had compleated our Redemption, to his Kingdom of Glory, which is [**far above all**] those visible [**Heavens**] wherein the Sun, Moon and Stars are placed. And then he reassumed his original Dignity, and was replenished with all those gifts and graces that his Church needed, not for his own sake, but [**that he**] out of his overflowing fulness [**might fill all things**] that were defective (g) in his Church, and especially that he might supply the various Orders of Ministers therein, with gifts suitable to their several stations.

(g) Ἡ θεία χάρις — τὰ ἐλλείποντα ἀναπληροῦσα. Form. Ord. Euchol. p. 292.

Ver.

Ver. 11. From hence it was, that ſoon after his Aſcenſion there was ſuch a plentiful effuſion of the Spirit, which manifeſted it ſelf in ſo great a variety of Gifts, that one man was fitted for the higher, another for the lower Miniſtries of the Church. For [**he gave ſome**] proper gifts to be [**Apoſtles**] and his Chief Repreſentatives in planting and governing his Church. He alſo gave [**ſome**] the gifts of expounding the Prophecies of the Old Teſtament, and of foretelling future events, whence they were called [**Prophets**,] whoſe principal work was to convince the Jews. Then for the converſion of the Gentiles, he gave [**ſome**] the gifts of writing the Goſpel by inſpiration, and Preaching it to Infidels that never heard of it before, which were ſtiled [**Evangeliſts.**] Now theſe were Miniſters in extraordinary at the firſt planting of Chriſtianity: but for ordinary Miniſtrations that were to continue always in the Church, He gave [**ſome**] proper gifts to rule and preſide over the Believers of a larger Territory, who were Biſhops or [**Paſtors, and**] to others under them he gave ſuch gifts as fitted them to inſtruct the People in all holy Religion, who were called Doctors, or [**Teachers**] and afterwards Prieſts. But Chriſt as the great Maſter of his Houſhold the Church, hath appointed theſe ſeveral Offices, and he alone gives them Qualifications ſuitable to their proper buſineſs.

Ver. 12. So that none ought to envy at any of theſe Perſons, whoſe gifts are not derived from themſelves, nor deſigned for their private honour

honour or advantage, but are given to them, especially to those of the ordinary and durable Orders [**for the perfecting of the Saints**] in knowledge and practice of the higher Mysteries and Duties of Christianity, which is the proper Office of Bishops, [**for the work of the Ministry**] in Praying, Preaching and taking Care of the Poor, which is the business of Priests and Deacons in particular; but then in general all of them have their Gifts and Offices given and appointed [**for the edifying of**] the whole Church, which is [**the Body of Christ**] and ought to be continually improved in vertue and knowledge.

Ver. 13. And because there will always be imperfect Christians, therefore there must always continue in the Church divers Orders of Ministers [**till we all come**] by their Doctrine, Discipline and Example to a perfect agreement [**in the unity of the Faith, and**] have such large measures [**of the knowledge of the Son of God,**] that every one may arrive [**unto**] the state of [**a perfect man**], and being fully illuminated and sanctified, may reach [**unto the measure**] and proportion [**of the stature**] which each Christian is to grow up to, out [**of the fulness of**] that grace, that ever flows from [**Christ Jesus;**] and when his Church is thus universally filled with his grace, then he will transplant it into his glory.

CHAP. II.

Of the Goſpels.

§ 1. THere are two Goſpels choſen for this Occaſion, the firſt is taken out of St. *Matth.* ix. ver. 36, 37, 38. of which I ſhall only note, that in the Ordinal of *Edward* the 6th the Goſpel was *Matth.* xxviii. 18, *&c.* (*b*), but that being properly the Miſſion of the Twelve, as Apoſtles; it was thought more proper to remove that to the Office for Biſhops, and to read the Apparatus, to their firſt ſolemn Miſſion as Preachers, related Chap. x. 1, *&c.* to which this Goſpel is the Preface, and ſhould not be ſeparated from it, as it was by the diviſion of Chapters in our Bibles; and the ſuitableneſs of it to this Occaſion ſhall now be made evident.

(*b*) *See* Sparrow's *Collect.* p. 150.

The

The Analysis of St. Matth. ix. 36,—38.

This Portion of the Gospel declares,

- 1*st*. The misery of a People without a Pastor, } Ver. 36.
- 2*ly*. The reason why many were needful then, } Ver. 37.
- 3*ly*. The method to be taken for a fit supply, } Ver. 38.

The Paraphrase of this Gospel.

St. *Matth.* ix. 36. OUr Lord came into this World to instruct first the Jews in the ways of God, and had preached already to many of them; [**But when he saw the multitudes**] that thronged after him, and longed to hear his Heavenly Doctrine, being more than he alone could teach, [**He was moved with**] pity, and had [**compassion on them**] as a poor desolate People, neglected by the Scribes and Pharisees, [**because they fainted** (*i*)] for want of Sound Doctrine, [**and**] by reason of the heavy burden of Superstitions which they laid upon them [**were scattered abroad**] by ravenous Wolves, even false Teachers, who drew them into little Sects and Parties, and so made them as miserable and

(*i*) Gr. Ἐκλελυμένοι at Chrys. leg. t. Ἐσκυλεμένοι Hieron. item spoliati.

helpleſs [**as Sheep having no Shepherd**] to guard, unite, or feed them; which are deſtitute of all good, and expoſed to all manner of evil. Even ſuch a diſperſed, ſtraying and miſerable Flock were the Jewiſh People at that time.

Ver. 37. And when he had reſolved in his mind how to help them, [**Then ſaith he to his Diſciples,**] who were not yet ordained, to aſſiſt him in preaching the Goſpel: You ſee how deſirous theſe People are of Knowledge, how ripe for Inſtruction (*k*), yet none take care of them. [**The Harveſt**] and ſucceſs of good Preachers unto willing minds [**truly is**] like to be very [**plenteous;**] many are prepared to hear and be converted, [**But the Labourers**] who ſhould gather them into the true Church, as into the Granary of God [**are few.**] None but *John Baptiſt* and my ſelf having yet taken any pains this way.

(*k*) *Sat temporis ad meſſem naturalem, Spiritualis autem jam alba & parata.* Aug. & ex eo Lyra in Johan. iv. 35.

Ver. 38. But 'tis evident there wants more aſſiſtance. Now you know the Maſter always appoints his own Workmen, [**Pray ye therefore**] moſt earneſtly, before I ordain you, to God, who is [**the Lord of the Harveſt,**] whoſe own this People are, who ſowed theſe good deſires in their hearts, and who only can ſend ſuch as may help them to grow to maturity; beg I ſay of him [**that he will**] commiſſionate and [**ſend forth**] many more diligent, faithful and able [**Labourers into his Harveſt**] to fit his People by grace for his King-

Kingdom of Glory. 'Tis God must qualifie Ministers for this Great Work; and therefore I direct you thus to pray before your Ordination. See Chap. x. 1.

Of the Second Gospel, St. John x. ver. 1, — 16.

§. 2. For variety here is another Portion of St. *John*'s Gospel, being our Saviour's own accurate description of the Duty of a good Shepherd, and the Faults of a bad one. I find it was anciently appointed to be read at the Consecration of a Bishop (*l*). But 'tis also equally proper for the Ordination of a Presbyter, and therefore our Reformers placed it here (*m*). And because it is useful as a constant Monitor to all that are in Holy Orders, therefore the Gallican Offices direct it to be read (*in natale Episcopi*) on the day of a Bishop's Consecration every year. And the principal of the two ancient Synods (yearly kept up still in the *North*) is fixed upon that Week, when this Gospel is read, *I am the good Shepherd.*

(*l*) Vid. Lectionar. in Pamel. Liturg. Tom. 2. p. 61. Et Mabil. Litur. Gallic. l. 2. p. 165.

(*m*) *See* Spar. *Coll.* p. 165.

The Analyſis of St. John x. ver. 1, — 16.

This Goſpel conſiſts of Three Parts.

1*ſt.* A Parable concerning,
- 1. The Entrance and Deſign of a Bad Shepherd, — Ver. 1.
- 2. A Good Shepherd,
  - 1. His right way of Entring, — Ver. 2.
  - 2. His being accepted by the Flock, — Ver. 3.
  - 3. His care of them, and their love to him, — Ver. 4.
  - 4. Their averſation to Strangers, — Ver. 5.

2*ly.* The occaſion of explaining it, *viz.* their not underſtanding it, — Ver. 6.

3*ly.* The explication it ſelf, wherein,
- 1. Jeſus is aſſerted to be the right Shepherd, — Ver. 7.
- 2. And proved to be ſo, by
  - 1. Comparing him with others, — Ver. 8.
  - 2. The Happineſs of thoſe under his care, — Ver. 9.
  - 3. The bleſſed Deſign of his coming, — Ver. 10.
  - 4. The Danger he keeps his Flock from, — Ver. 11.
  - 5. The Miſchiefs others expoſe them to, — Ver. 12, 13.
  - 6. His Love to the Flock already gathered, — Ver. 14, 15.
  - 7. His Reſolution to call in others that as yet were wandring, — Ver. 16.

The

The Paraphrase of this Gospel.

ST. *John* x. ver. 1.] I have been telling you that the Scribes and Pharisees pretended to know much (*n*), and to be the only illuminated Teachers of this People, who are Gods Flock: But [**verily verily**] with great truth, and earnestness I must deny it, for [**I say unto you**] if you saw a Man creeping by some secret way into a Sheepfold, you would not take him for the true Shepherd, for [**He that entreth not by the Door**] that is by God's Commission [**into the Sheepfold**] with a lawful call to undertake this charge, [**But climbeth up some other way,**] and out of Ambition, or Avarice takes up this Employment [**the same is**] either [**a Thief,**] who comes secretly (*o*) to seduce some of the Sheep, as false Teachers and Hereticks use to do: Or a violent Man, [**and a Robber**] who comes like these Scribes and Pharisees, by Force and Persecution to drive the whole Flock together, out from that Fold into which God hath begun to gather them.

(*n*) *John* ix. 39, 40, 41.

(*o*) Gr. Κλέπτης ὁ καὶ λῃστής. *Fur qui occultè, Latro qui manifestè spoliat innocentes.* Voss. Etymolog.

Ver. 2. These therefore are not the true Pastors [**But he that entereth in by the Door**] that is, comes to this Office by no indirect means, nor on any evil design, but by a Commission from God, he [**is the true Shepherd of the Sheep**]

Sheep,] and you ought to own them as ſuch, who can prove their Miſſion both by Scripture and by Miracles.

Ver. 3. To ſuch an one agree all the marks of a good Shepherd, for [**to him the Porter**] that is (in ordinary times the Biſhop, or Ruler of a ſetled Church gives admittance, but in extraordinary times as theſe are) the Spirit (*p*) gives allowance to, and [**openeth**] to him the meaning of the Scriptures by Inſpiration [**and the Sheep**] find his explaining of them ſo clear and ſo convincing, that they [**hear his voice**,] that is believe and obey his Doctrines. And in requital of this, the good Shepherd takes ſuch peculiar notice of every one of them, that he knows them particularly [**and he called his own Sheep**] each [**by name** (*q*),] as an Evidence that *the Lord knoweth which are his* (*r*). And according to the Cuſtom of the Eaſtern World, where the Shepherds went before and led their Flock, (and did not follow and drive them as among us.) So this good Shepherd goeth before his Sheep, by his Example (*s*) calleth them after him by his word [**and leadeth them out**] into the green and wholeſome Paſtures of Truth and Holineſs,

(*p*) Τὸ πνεῦμα τὸ ἅγιον ἐστὶν ὁ θυρωρὸς — ἐν ᾧ — ἀνοίγονται, Theophil.

(*q*) *Nomina plurimis ſine nomenclatore reddidit*, de Adrian. Spartian. in Vit. p. 90. ita alij de Julio Cæſare.

(*r*) 2 *Tim.* ii. 19.

(*s*) *Pſal.* lxxvii. 20. *Quid faciunt oves? quocunque paſtor eos ducit ſequuntur eum*, Midras in loc. §. 23.

lineſs, not into the barren precipices of Error and Impiety.

Ver. 4. 'Tis eaſie to diſcover the true Shepherd, for [**when he putteth forth his own Sheep**] to feed in the green Paſtures of Gods word, beſides the Waters of comfort (*t*), [**he goeth before them and**] practiſeth that which he preacheth, which makes [**the Sheep follow him**] by imitating his Example, and obeying his Precepts [**for they know his Voice**,] and find it very agreeable to the will of God, and ſo think they are bound in gratitude to him, for ſending them ſuch a Paſtor, to follow him.

(*t*) *Pſal.* xxiii. 2. Τροφὴ ψυχῆς ἡ γραφή. Athanaſ. dial. 2. contr. Maced. *Cibus æternus non eſt alius niſi verbum Dei*, Cæſ. Arel. Hom. 20.

Ver. 5. But as for thoſe Paſtors who maintain Errors in Opinion, and allow Practices contrary to God's word, the good Sheep will avoid ſuch. [**And a Stranger will they not follow**] being accuſtomed to ſee better Examples, and hear ſounder Doctrine. They will not imitate his doings, nor give heed to his ſeducing voice [**but will flee from him**] as a dangerous deceiver, [**for they know not the voice of ſtrangers**,] who teach and live contrary to God's word.

Ver. 6. [**This parable ſpake Jeſus unto them**] whom he had choſen to be his Diſciples, [**but they underſtood not what**] was the full import and meaning of it, nor did they ſufficiently comprehend, what [**things they were**] that he deſigned to inform them of, by theſe myſtical words, [**which he ſpake unto them.**]

Ver.

Ver. 7. [**Then saith Jesus to them again,**] by way of explication, that they might not be ignorant of so important a truth, [**Verily, verily I say**] and solemnly affirm [**unto you**] that I am now comparing my self with the late Teachers of the Jews; and I must tell you [**I am the Door**] (*u*), that is the right way for the going in and coming in [**of the Sheep**] which belong to my Heavenly Father, to whom I will certainly lead them, by a right Faith and a holy Life.

(*u*) Ὅταν δὲ θέλει δεῖξαι ὅτι αὐτός ἐστιν ὁ προφάγων τῷ παλαὶ τότε δόξαν ἑαυτὸν λέγει. Theoph. in loc.

Ver. 8. [**All that ever came before me**] since the true Prophets deceased (*w*), pretending to be Messiahs, as *Theudas* and *Judas* of *Galilee* (*x*), and the present Scribes and Pharisees, who without a call from God, have taken on them to teach this People, [**are Thieves and Robbers,**] who sought to destroy the Flock of God; and as to the Goats (the vicious and ill disposed (*y*)), they have made prey of them, [**but the Sheep,**] such as were innocent and sincere [**did not hear them,**] so as to believe their false Doctrines, or to obey their mistaken and loose Directions; but

(*w*) Οὐ πᾶσι προφητῶν λέγει, ὡς οἱ Μανιχαῖοι φαντάζονται. Theoph.

(*x*) *Act.* v. 36, 37.

(*y*) *Capri dicuntur peccatores, quia est animal fœtidum & Luxuriosum.* Lyra. Ἄκακτοί εἰσι καὶ ἄκαρποι. Theoph. *Ovis apud Ægyptos sig. hominem purum & mansuetum.* Pierius, Hierogl. Πρόβατα καλεῖ τοὺς ἁγίους. Vid. Theoph.

but as you see they now in great multitudes follow after me, and long to hear me.

Ver. 9. And it is happy for these well-meaning People, that they have renounced their teaching for mine, because I assure you once more [**I am the Door**] and only true way which leads to life and happiness (*z*). [**By me,**] and the Faith which I teach, [**if any Man enter**] into my Heavenly Fathers Fold [**he shall be**] eternally [**saved**] in the next World, [**and**] while he lives in this World he [**shall go in and out**] freely, and with great security, that no evil shall happen to him (*a*). Besides, his Soul shall be plentifully supplied with my grace, whatever want of it others sustain (*b*); he shall always be well fed [**and find Pasture**] to nourish him, and make him grow in Wisdom and virtue.

(*z*) *Johan.* xiv. 6. *Quâ vis ire? ego sum via: Quo vis ire? ego sum veritas: Ubi vis permanere? ego sum vita.* Aug. hom. 34. Vid. Ambr. de Bon. mortis, cap. 12.

(*a*) Πολλὴν ἕξει τὴν ἀφθονίαν τοῦτο γὰρ σημαίνει—καὶ εἰσελεύσεται καὶ ἐξελεύσεται. Theoph. in loc.

(*b*) Καὶ νομὴν εὑρήσει, τοῦτεστι τροφὴν πολλήν. Idem.

Ver. 10. The difference between me and these false Teachers is easily discerned; they cannot but know [**the Thief cometh not**] for their good, [**but for to steal**] secretly some of them, and carry them to their own Party, [**and to kill**] by persecution such as will not yield to their Errors; [**and**] consequently [**to destroy**] the lives of such as they cannot, and the Souls of as many as they can seduce.

But

But 'tis equally evident, that [**I am come**] from Heaven for no other end than to ſave them out of theſe cruel hands, [**that they**] who will hear and obey my Voice [**might have life**] even in this World, [**and that they might have it more abundantly**] in the next, where my Sheep ſhall live for ever and ever.

Ver. 11. [**I am**] one who may juſtly claim the Title of [**the good Shepherd**] from the mildneſs, clemency and gentleneſs of my rule over this Flock; for though this Name implies Authority (*c*), yet withal the Paſtoral Government denotes care and kindneſs (*d*); So that he that is truly [**the good Shepherd**] is ſo far from deſtroying his Flock, that if they be in danger, he not only expoſeth himſelf freely, but [**giveth his life for**] ſaving [**the Sheep.**] And this Character I intend to make good, for I will ſacrifice my life to ſave my Flock from the malice of Sathan and his Inſtruments, and from the wrath of God.

(*c*) *Per greges regnum intelligimus, eò quod poteſtatis ſit gregibus præſidere.* Ambr. de Iſaac. c. 4.

(*d*) *Superbum nomen imperii, Paſtoris vocabulo mitigat.* Hieron. in *Ezek.* 27. 24. — *molliorem regentis affectum ſignificat.* Hilar. in *Pſal.* 2. — Ποίμενα — κηδεμόνα. Ποιμάνειν, φρουρῆζειν. Gloſſ. Græc.

Ver. 12. And herein I manifeſt my ſelf to be the true Maſter of my Sheep; for they in the firſt Ages, truſted not their Flocks to hired Servants, but were wont to feed them themſelves (*e*), and then if any danger approached, they

(*e*) *Antiqui Progenitores noſtri pecora paſcebant.* Joſeph. in Ap. l. 1.

they were ready to defend them as their own (*f*). [**But he that is an Hireling, and not the Shepherd**;] no Master but a mercenary Slave, [**whose own the Sheep are not**] he can have no true love or concern for the Flock, and only aims at getting his Wages (*g*): Wherefore when he [**seeth the Wolf coming**] he shifteth for himself [**and leaveth the Sheep**] to be devoured, while he runneth away [**and fleeth**] as hired Soldiers often do in a battle (*h*). [**And**] so without any opposition [**the Wolf catcheth**] some of [**them, and scattereth**] all the rest of [**the Sheep,**] which will be the fate of as many Jews as follow these false Teachers, who mind only their own gain and safety, but will destroy at last, those they pretend to guard and feed.

(*f*) 1 *Sam.* xvii. 34, 35, 36. *Gen.* xxxi. 38, 39, 40.

(*g*) Ὡς οἱ τῶν Ἰουδαίων Ἄρχοντες, ἀμελοῦντες τοῦ λαοῦ καὶ πρὸς μόνον τὸ μισθοὺς λαβεῖν βλέποντες. Theoph.

(*h*) 2 *Sam.* x. ver. 10. *cum.* 13.
—*Fugiunt: ut quibus temere collectis, neque in victoria decus esset, neque in fuga flagitium.* Tacit. Hist. l. 2.

Ver. 13. But those that are under my Care, no danger shall make me desert them. 'Tis [**the Hireling fleeth**] to secure himself when any great evil threatens his Flock: and this *First*, [**because he is an Hireling**] and so only minds his Wages. *Secondly*, Because he only loves himself [**and careth not for the Flock**;] he has no great concern for them, because he hath no interest in them.

Ver.

Ver. 14. There can be no mutual endearments between a Flock and a hired Servant, who feeds them only for his Wages, but [**I am the good Shepherd**] who take ſuch notice of thoſe Sheep, over which my Father hath ſet me, that I can count them every one [**and know my Sheep**] and what each particular wanteth (*i*). Nor are they ungrateful for my Affection and Care; for I firſt take notice of, and love my Flock (*k*). [**And**] then [**I am known,**] reſpected and beloved [**of mine**] own Sheep, who renounce and deſpiſe all other Shepherds in compariſon of me.

(*i*) *Cognoſcere pro curare & probare, Pſal.* i. 6. & cxliv. 3. *Matth.* vii. 23. Druſ.

(*k*) Ὅρα δὲ ὅτι πρῶτον ἐκεῖνος γνωρίζει ἡμᾶς διὰ ὅπως ἡμεῖς ἐκεῖνον. Theoph.

Ver. 15. This People of *Iſrael* are my Fathers peculiar Flock (*l*), and therefore [**As the Father knoweth me**] and my great affection for them, he hath ſet me over them, [**even ſo**] full well [**know I the Father**] and his tender regard for them (*m*). It is to pleaſe him that I now take ſuch pains with them, ſuch care of them. [**And I**] am ready upon the ſame account to [**lay down my Life for**] the ſalvation of the Jews, who are [**the Sheep**] of my Heavenly Father's Paſture.

(*l*) *Pſal.* c. 3.

(*m*) *Cognoſcere pro diligere — i. e. — ea charitate qua pro ovibus morior, quantum Patrem diligo oſtendo.* Greg. hom. 14.

Ver.

Ver. 16. But the merit of that Death of mine shall reach further than the Jewish Nation; my Father calls them his Flock. [**And other Sheep I have**] resolved thereby to redeem, [**which are not**] as yet gathered in, and become Members [**of this Fold**] (*n*), even the poor Gentiles who are at present under Sathan's power, [**them also I must bring**] out of that lost and deplorable condition wherein they lie; I will call them by Preaching [**and they shall hear my Voice,**] so as to be converted and live. After which I will take away that odious distinction between Jews and Gentiles (*o*); [**and there shall be**] but only [**one Fold,**] even the Christian Church, [**and one Shepherd,**] that is, my self, who will be the Supream Head and Governor thereof.

(*n*) Ἄλλα προσάγει περὶ τῶν ἐθνῶν λέγει· οὐκ εἰσὶ δὲ ἐκ τῆς αὐλῆς ταύτης, τῆς ὑπὸ τὸν νόμον. Theoph.

(*o*) *Coloss.* iii. 11.

CHAP.

CHAP. III.

Of the Exhortation.

§. 1. THe next obſervable difference, is the peculiar admonition, which the Biſhop gives to all that enter into Prieſts Orders; that before they take this weighty Charge upon them, they may be made duly ſenſible both of the Dignity and the Duties of their Office, which are ſo neceſſary to be conſidered juſt now, that other Churches have ſuch a diſcourſe (*p*), though in ſome it be leſs properly deferred till after Ordination (*q*). But this is the fitteſt place for theſe Conſiderations, and ours the beſt, the fulleſt and moſt accurate Form now extant, as will appear by the following Analyſis and Diſcourſe.

(*p*) Vid. Pontif. Roman. p. 41. in Ord. Presb.

(*q*) Alia formul. p. 55. Et Copthar. Ordin. ap. Morin. p. 507. item Lutheran. formul. Lipſ. 1624.

The

The Analysis of this Exhortation.

The Exhortation contains Three Principal Parts.

1st. An Introduction, referring to what they have heard. — You have heard, Brethren, as well in, &c.

2dly. The particular Advice now given them, viz.

1. To consider very seriously before hand,
- 1. The Dignity of their Office. — We exhort you in the name of, &c.
- 2. The weight of their charge on the account of
  - 1. The variety of their duty, — to teach and to premonish, &c.
  - 2. The greatness of their trust. — Have always therefore printed, &c.
  - 3. The danger of their neglect. — And if it shall happen the same Church, &c.

2. To act afterward with great,
- 1. Diligence to promote the good of their People. — And see that you never cease your labour, &c.
- 2. Gratitude to God who hath called them to this Office. — as well that ye may shew your selves, &c.
- 3. Caution toward Men, least they give any Offence. — as also to beware that neither you your selves, &c.

3. To use the most proper means for enabling them to do their Duty.
- 1. Prayer for the aid of the Spirit of God. — Therefore ye ought, and have need to pray, &c.
- 2. Studying the Books of Holy Scripture. — And seeing that you cannot by any other, &c.
- 3. Leading a good Life. — and in framing the manners, &c.
- 4. Avoiding secular Cares. — And for this self same cause, &c.

3dly. A Conclusion of the whole.

1. Expressing the Bishop's hope, that they have
- 1. well considered of their undertaking. — We have good hope that you have well, &c.
- 2. Firmly resolved both
  - 1. To do those Duties. — and that you have clearly determined, &c.
  - 2. To use these means. — and that you will continually pray, &c.

2. Requiring from them a solemn Promise as to all the particulars. — And now that this present Congregation, &c.

A Diſcourſe upon the Exhortation.

§. 2. This neceſſary, pious, and comprehenſive admonition is very properly introduced by putting the Candidates in mind, as well of that which was ſaid to them when they were privately examined, (for it ſuppoſes, that the Arch-deacons gave them a Charge then,) as of that which hath been juſt now read to them, out of the Goſpel and Epiſtle concerning the Dignity and Importance of this Office whereunto they are called: Yet leſt they ſhould forget the private inſtructions formerly given them, or not readily infer theſe things from the portions of Scripture now read, The Biſhop doth once more exhort them in the name of Jeſus Chriſt (his and their Great Maſter) to remember how High their Station, and how Weighty their Charge is. And firſt he declares the Dignity of their Office by thoſe various Titles given to thoſe inveſted with it in Holy Scripture, and then ſhews the various Duties which every one of theſe Names imports. The Titles are, *Meſſengers, Watchmen and Stewards of the Lord:* The Duties, *as Meſſengers to teach, as Watchmen to forewarn or premoniſh, and as Stewards to feed and provide for the Lord's Family.* *First*, The Prophets (in the Old Teſtament) and the Prieſts are ſtiled *the Meſſengers of the Lord of Hoſts* (*r*). And to ſhew they are no ordinary Meſſengers, they are in the New Teſtament,

(*r*) *Iſai.* xliv. 26. *Hag.* i. 13. *Mal.* ii. 7. See *Mark* i. 2.

ment, called *The Apostles of the Churches, i. e.* sent by Christ to the Churches, with his Authority to teach and instruct them (*s*), and therefore they are also called *the glory of Christ*, that is, such as represent his Person, and shew the glory of their Mighty Lord; even as Embassadors do wear the Character, and set out the Splendor of the Princes who send them; and they are expresly named *Embassadors for Christ* (*t*). To whom all Nations did ever pay the greatest respect, even as to their Masters (*u*). So that they have the highest of all Offices in God's House; the most honourable of all Employments, being sent to represent Christ Jesus, and to declare his Will as his immediate Embassadors, and his constant Envoys resident among us here upon Earth to transact his Affairs among the Sons of Men, while the Angels of Heaven (as their Name also imports) are his Messengers only in extraordinary; yea, some think, that Angel in *Judges* (*w*) was a Prophet; and those Angels in the Christian Assemblies before whom

(*s*) *Philip.* ii. 25. & 2 *Cor.* viii. 23. Ita Chrys. explic. Τιμὴν Ἀπόστολον, τὴν διδασκαλὸν ὑμῶν. in loc. Philip.

(*t*) 2 *Cor.* v. 20.

(*u*) *Oratorem audire oportere jus gentium est*, Donat. ad Prolog. Hecyr. *Sancti habentur legati*, Pompon. L. Si quis D. de legat. *Sanctum populis per sæcula nomen.* Papin. Stat.

(*w*) *Judg.* ii. 1. Heb. *Venit Angelus*, C. P. Jon. *Et ascendit Prophetæ in legatione à coram Domino.*

the Women were to be veiled (*x*) were the Clergy: who may properly enough wear the name of Angels, having an Office ſo near unto, and like that of thoſe bleſſed Spirits. *Secondly*, They have the Title of *Watchmen*, which is an Office of very great truſt, and the Prophets are ſo called in a ſpiritual ſence (*y*), for as the King truſts the care of his Soldiers or Citizens lives to the Watchman's care, that if any danger approach, or Enemy draw nigh, while they are aſleep, the Watchman may give the alarm, and put them all upon their guard. So our Lord Jeſus hath ſet his Miniſters to watch *over his Peoples Souls* (*z*), and will expect an account from them if any Periſh by their wilful neglect. For they are to warn the wicked of the danger of God's wrath if they do not amend, to diſcover to the righteous where Sathan hath laid Snares for them, to keep them from falling into his temptations; yea, the Watchman is called by *Iſaiah*, *God's Remembrancer* (*a*), that is One, who is (by his Prayers) to call in the aid of Heaven, and by minding God of his gracious promiſes to help his People

(*x*) 1 *Cor.* xi. 10. *Sacerdotes & Miniſtros altaris intellige.* Primaſ. in loc. ita Ambroſ. & Eucher.

(*y*) *Ezek.* iii. 17. & Chap. xxxiii. 2, 3, *&c.*

(*z*) *Heb.* xiii. 17. Græc. Ὑπὲρ τῶν Ψυχῶν, &c.

(*a*) *Iſai.* lxii. 2. Hebr. — *Poſui Vigiles* — *Qui eſtis Domino à memoriis.* Ita legit Gatak.

People in their distress, to procure them such succours as they need. So that without a Watchman the People are never safe (*b*). No Officer is so absolutely necessary to the safety of a City, as he (*c*), who under God, is the principal security thereof. And doubtless the Spiritual Watchman is as necessary and useful in the Church; and if he do his duty well, his care, foresight and early warnings are the great security of his Peoples Souls, who ought, as St. *Paul* hath noted, to obey his Summons, and submit to his Directions, whom God hath so graciously appointed both to rule and watch over their Souls. *Thirdly*, They are called *Stewards* of God, and of his Mysteries (*d*). Which was anciently the highest domestick Office, and he who had this place was a Superior over all the rest of the Servants, and Governor of the whole Houshold (*e*): Yea, the Masters Vicegerent. Our Saviour describes both the Dignity and Duty of such an one, *viz. He whom his Lord makes to be the Ruler over his Houshold, to give them their portion of meat in due season* (*f*). Such was *Eleazar* in *Abraham*'s Family, who is called the

(*b*) *Sonnosque non defendit excubitor meos.* Sen. Thyest.

(*c*) *Psal.* cxxvii. 1.

(*d*) *Titus* i. 7. & 1 *Cor.* iv. 1. Οἰκονόμοι.

(*e*) *Steward ab Anglo-Sax.* Steda locus & pand custos, *Locum tenens vice Magistri.* In Imper. Oriental. dicitur Μέγας Δομέστικος. Gallis *Major Domo.*

(*f*) *Luk.* xii. 42. Vid. *Isai.* xxxvi. 22.

Governor over his House, and the Feeder of his Houshold (*g*); yea, *the Ruler over all that he had* (*h*). To this high Dignity, to this great Trust are these Candidates now to be admitted by Christ in his Family, for which (in his proper Cure) he is to provide Spiritual Food for the nourishment of their Souls; he is to Feed them with the Word and Sacraments, to direct all his Fellow-servants in their several Duties, to see they do their business well, to comfort and encourage the Diligent and Laborious, and to reprove the Dissolute and the Slothful: *Finally*, As in the preceeding Gospel, and elsewhere (*i*) they are compared to *Shepherds*; the Bishop tells them it is their duty, not only to look to the orderly part of Christ's Flock that are within the Fold; but if any (who by their outward profession did once belong to it) are now strayed out of it by Heresie or Schism, or are led away by the evil examples of this naughty World (as some even of God's Children may be, for a time (*k*);) these they must seek out, and labour to reduce to Christ's Church, by convincing them of their Errors, and converting them from their Sins; that they also may through Christ be eternally saved. Now this is

(*g*) *Gen.* xv. 2. *Gubernator Domus meæ.* Chalil. & Vers. Arab. Τοῦ ποτίζοντος οἰκίαν μου. Aquila, ibid.

(*h*) *Gen.* xxiv. 2.

(*i*) *Ezek.* xxxiv. 2.

(*k*) Ἐὰν ἐκλεκτοῦ γείτων ἁμαρτήσῃ ἥμαρτεν ὁ ἐκλεκτός. Dictum S. Matthiæ apud Clem. Al. Strom. 7.

is indeed a very honourable ſtation, but withal a very difficult one, to inſtruct and warn, preſide over, and feed all regular Chriſtians; to ſearch after and bring home all the irregular: this (as St. *Chryſoſtom* expreſſes it) is a burden too great for an Angels ſhoulders, and they who undertake it may cry out in St. *Paul*'s words, *Who is ſufficient for theſe things?* 2 *Cor.* iii. 16.

And the weight of this Charge will ſtill be more apparent if it be further conſidered, of how great importance the affairs, and of how infinite value the things committed to their care are. 'Tis not the affairs of one earthly Kingdom, the ſafety of a fenced City, or the money and goods of one great Man; but the concern of the King of Kings, the ſecurity of Chriſts Church, and the Souls, the Immortal Souls of Men, that are intruſted to their care. Thouſands of Gold and Silver cannot buy one Soul (*l*); the precious Blood of Chriſt was the only thing in the World that could purchaſe them: And of theſe Souls his Church is compoſed; which is his Body and his Spouſe (*m*); ſo dear to him, that he loves it as himſelf, yea better than his own life, *for he gave himſelf up to die for it*; yet this Church and theſe Souls *that are a ſort of Divine Beings lodg'd in Humane Bodies* (*n*); and all that relates to their Salvation, the Bleſſed Je-

(*l*) *Pſal.* xlix. 8. 1 *Pet.* i. 18.

(*m*) *Epheſ.* v. 25, 26, &c.

(*n*) *Quid aliud voces animam, quam Deum in humano corpore hoſpitantem.* Sen. ep. 31.

ſus is now about to commit, to the care of thoſe, who are about to be Ordained: And if this be always printed in their remembrance, doubtleſs they will be faithful and very diligent to anſwer this mighty truſt repoſed in them by the Lord of Glory. For his and their peoples ſakes they ſhould manage it with their utmoſt skill and induſtry, for his Favour and their Peoples eternal Welfare or Miſery intirely depends upon it. But if this will not ſufficiently work upon them, the Biſhop charges them to be good Stewards *for their own ſakes*, becauſe, as Humane Maſters do ſtrictly call their Principal Servants to account, for all things under their charge, and make them anſwer or ſuffer for all that is loſt by their default: So theſe Spiritual Stewards may be well aſſured, that their Heavenly and All-ſeeing Lord (the Judge of all Men) will certainly reckon with them for all that he hath entruſted them with. So that if the Church in general, or any Member of it in particular be damnified by their Folly, Fraud, or Negligence; as the Sin is great to be falſe or negligent in ſuch a Truſt, ſo the puniſhment ſhall be very great alſo. He hath often declared, that their Souls ſhall be condemned, and ſuffer for all thoſe poor Souls, that periſh, and are loſt by their wilful neglect. It was uſual of old for a General to deliver a choice Priſoner to a Soldier who was to keep him at the peril of his life, which was forfeited if his Priſoner eſcap'd (*o*), and God delivers up his own

(*o*) 1 *Kings* xx. 39. *Act.* xii. 19.

own whom he hath rescued from Sathan, to the custody of his Ministers with the same caution, having declared under the Metaphor of a Watch-man, that if any perish for want of due warning *he will require their Blood at the Watch-mans hand* (p); that is, he who wilfully loses anothers Soul, must satisfie God's justice by the loss of his own: Which is so terrible, yet withal so seasonable a consideration, That in the old Gallican forms of Ordination one part of a Prayer is, *That he may tremble for all the people committed to his care, remembring that all their Souls are to be required at the Watchmans hand* (q). *Plutarch* relates, That *Epaminondas* killed a Centinel with his own hand, whom he found asleep, because he had hazarded the loss of his whole Army; and even at this day the discipline of Camps condemns those that are set on the Watch, if an Enemy approach on that side, and they give no warning. But if Ministers do warn their people of the danger of Heresie or Schism, and of such Vices, as they perceive they are most likely to be drawn into, and they disregard or despise the notice, and will go on to Ruin; then they are *Felones de se*, they are guilty of their own Destruction, the Priest is clear of blame, and shall not suffer for their faults (r). So that this account of

(p) *Ezek.* iii. 18. & chap. xxxiii. 8.

(q) Orat. in Ordinat. Episc. Lit. Gall. ap. Mabillon. p. 309.

(r) *Ez.* xxxiii. 3,4. *Nec populus debet sacerdotis culpæ deputare, sed suæ, cum sacerdos nec orando, proficit nec loquendo*, Agobard. de jur. & priv. sacerd. p. 126.

his

his undertaking, need not discourage him from the Office, but only should make him resolve to be diligent in it, because nothing can hurt him but his own neglect: And thus the Bishop goes on to apply it; charging them never to cease their Labour, but with their utmost care and diligence to do all that in them lies, according to their Duty, to bring all they have under their charge, to such unity in the Faith, and such perfection in their knowledge of God, and to that measure of the Stature of Christ, that there may neither Error nor Vice be found among them: Which exhortation is grounded on that account which St. *Paul* gives of himself, and the discharge of his Ministry in *Asia:* How that *he for three years space had not ceased night nor day to warn every one with tears* (s). 'Tis a charge like that which the same Apostle gave to *Timothy* (when he had ordained him) saying with more than ordinary zeal, *I charge thee before God and the Lord Jesus Christ* (before whose Tribunal thou must give an account) *to Preach the word, to be instant in season and out of season,* (that is in publick and in private) *to reprove, rebuke and exhort, with all long suffering and Doctrine* (t), a dreadful place (saith St. *Chrysostom*) *for those who Preach not at all* (u), and (I may add) for such as never speak to their people but from the Pulpit; for Ministers ought not only to in-

(s) *Acts* xx. 31.

(t) 2 *Tim.* iv. 1, 2. Ἐυκαίρως—ἐν ἐκκλησίας ὢν—ἀκαίρως—ἔξω τῆς ἐκκλησίας. Theophil. Ita D. Paul. Act. 20. v 20 Διδάξαι ὑμᾶς δημοσία καὶ κατ' οἴκους.

(u) Φοβηθῶμεν οἱ μὴ κηρύσσοντες, D. Chrys. in loc.

instruct, exhort and reprove in general, but to apply themselves also in private, to the Ignorant and Erroneous, to such as are negligent in good, and bold in evil works, for those instructions, exhortations and reproofs are taken most kindly, and are most likely to operate, because they are so peculiarly suted to that particular Mans case: In a word, let every one who enters upon this Office, consider the end of his Ministry, as St. *Paul* describes it, in the Epistle before (*w*), *viz.*

To convince all the Erroneous, convert all the Vicious, and inform all the Ignorant, till they have made them all perfect in Knowledge and Virtue, through Christ Jesus: Wherefore this is the mark he must aim at, this is the work he must continually carry on, if he would *both save himself and those that hear him* (*x*). 'Tis true, it requires much Learning and Judgment, and more Pains and Watchfulness to do this well, but since it will in all probability tend to the Salvation of many of them, and certainly end in the saving his own Soul; every Minister should chearfully set about this noble design, firmly resolve to carry it on, and patiently endure all the difficulties thereof; and to excite him thereto, the Bishop proposes two motives, to engage the Candidate to apply himself with the greatest care and study, to the rightly discharging this excellent and

(*w*) *Ephes.* iv. 12, 13. *See the Explic.* chap. 1. §. 1.

(x) 1 *Tim.* iv. 16. *Aliorum salutem fac lucrum animæ tuæ*, Hieron. Ep. 13. Vide Philip. 1. 19.

diffi-

difficult Office (y). The first with respect to God; that is, out of Duty and Gratitude to him, who hath placed them in so high a Dignity in his Family: As they have many Privileges above others, so they have also greater Obligations, the trust which God reposes in them, and the honour he confers upon them, binds them to more than ordinary diligence, *and it is required in Stewards that a Man be found faithful* (z). Such Officers are accountable not only for their own, but their fellow-servants faults, if their negligence, or connivance occasion them, and therefore their personal innocence is no security (a), with respect to their account with God: And 2*ly*, The same care is to be taken with respect to Men; the Laity have but a single point to manage, *viz.* to take care they do not offend God themselves, whereas a Minister must not only avoid that which is evil in it self, but also fly from the appearance of it, and every thing which may occasion his people to offend (b). So that there are several innocent Words and Actions, which yet may be apt to be misconstrued, that a Clergy-man must abstain from, least others taking the same liberty, and wanting the like discretion, may stumble

(y) Περὶ τὸ χαλεπώτερον ἀεὶ γίνεται καὶ τέχνη καὶ ἀρετὴ, Arist. Eth. lib. 2. c. 3.

(z) 1 *Cor.* iv. 1, 2.

(a) *Quid proderit non puniri suo, qui puniendus est alieno peccato?* Prosper de Vit. Contempl. l. 1. c. 20.

(b) 1 *Thessal.* v. 22. *Rom.* xiv. 21. and 1. *Ep. Corinth.* viii. 13.

ſtumble at the Stone, which the other ſtept over without hurt: So that his duty is nice, and requires much Prudence as well as Virtue, for he muſt be Virtuous for his own ſake, and unſuſpected of Vice, for the ſake of others (c). Some company he may not keep, ſome places he muſt ſhun, ſome exerciſes he ought to forbear, leaſt he give offence to weak, but well-meaning people, or offer occaſion to the wicked, to ſpeak evil of his ſacred Profeſſion: Now to take all the pains before ſpoken of with others, and keep ſo ſtrict a guard conſtantly over a Mans ſelf, is ſo difficult an undertaking, that none can naturally, or of themſelves have a mind, or inclination to it; Nature delights in eaſe and freedom, and would diſcourage Men from ſo laborious and ſtrict a courſe of life; wherefore, ſince it appears theſe Candidates are willing to engage themſelves to it, we conclude *this will is given them by God alone*, and he only can make them able to perform, what his grace hath moved them to undertake.

(c) *Conversatio & casta & cauta sit, ne forte cum mala vita non sit per lasciviam, mala sit fama per negligentiam*, Julian. de bon. vit. c. 22. —— *Quod non sis re, videare cave.* Ovid. Tr. l. 5. El. 11.

§. 3. Upon which conſideration, that God who directed their choice, can only furniſh them with abilities to diſcharge ſo great a Truſt, the Biſhop in the next place ſhews them, the means to fit them for this high Employment. The firſt of which is conſtant and earneſt Prayer to God for his Holy Spirit, of which

which they need a double Portion, both to direct their own lives, and to qualifie them to be guides to many others, without this they can do no part of their duty; they are to pray with the Spirit, and with it alſo to praiſe God (*d*); the Spirit muſt help them to intercede for others effectually (*e*). For they are to be common interceſſors for all mankind, eſpecially for their own people. The Spirit muſt open the meaning of thoſe Divine Writings, which himſelf indited, to him that would teach others; and finally the ſame Spirit muſt proſper his Preaching and make it effectual, ſo as to produce in his Hearers all ſorts of Virtue, which are therefore called *the Fruits of the Spirit* (*d*); in a word, a Miniſter ought to be *a Spiritual Man* (*e*), (as St. *Paul* calls thoſe of this Profeſſion) that is to have a large meaſure of the Gifts and Graces of the Spirit, wherefore he ought daily and fervently to pray for its aſſiſtance, which upon ſo many accounts he continually needs. A ſecond means to fit a Miniſter for this weighty charge is, *to be very ſtudious in reading the Holy Scriptures*, and very inquiſitive to learn the meaning of them, which is properly added to the former advice of *praying for the Spirit*, leaſt the Candidates ſhould think, (with thoſe who called themſelves *gifted Men*, in thoſe times of Hypocriſie, when we

(*d*) 1 *Cor.* xiv. 15.

(*e*) *Rom.* viii. 26, 27.

Sacerdos abs te avertere iram Dei nititur, pro te Domini miſericordiam deprecatur, Cypr. de lapſ.

(*d*) *Gal.* v. 22.

(*e*) *Chap.* vi. 1.

we had neither King nor Bishop) their having the Spirit, would make Learning, Study and Reading unnecessary, whereas we find even when Prophets were inspired, yet they were kept to Study in Colleges (*f*), and though *Timothy* certainly had extraordinary gifts of the Holy Ghost (far above those pretenders;) yet St. *Paul* charges him, *to give attendance to reading* (*g*), which he calls *kindling or stirring up the Gifts that were in him* (*h*), a Metaphor taken from the Priests in the Temple, who laid on Wood and blew up even that sacred Fire of the Temple, which at first came down from Heaven: But now this is more necessary, since those miraculous gifts are ceased, and no Man hath any thing beyond the ordinary assistance of the Holy Ghost, to bless his Studies and Labours: Now there is no way to understand the Scriptures, but by skill in the original Tongues, consulting Fathers and Commentators, and comparing one part of the Bible with another: Yet unless we do understand them, we cannot do our Office well, for all our Doctrines and Exhortations must be taken out from thence, we must instruct the Ignorant, confirm the Faithful, convince Gainsayers, comfort the Sad, strengthen the Weak, exhort the Negligent, and reprove Sinners with Divine sentences duly applied, and carefully

(*f*) 1 *Sam.* xix. 20. 2 *Kings* xiv. 38.

(*g*) 1 *Tim.* iv. 13, 14.

(*h*) 2 *Tim.* i. 6. Gr. Ἀναζωπυρεῖν.

fully gathered from God's word, which gives Authority to all our Diſcourſes: This therefore muſt be conſtantly ſtudied and well underſtood by every Miniſter. And thirdy, It is neceſſary he ſhould lead his life agreeable to the ſame, and form the manners of his Family by that moſt perfect Rule, becauſe when he practiſes all the Duties, and avoids all the Sins himſelf (*i*), which he recommends or forbids to his people, his Example will give life and energy to all his exhortations and reproofs, and neither his neighbours nor yet his own Conſcience can object any thing to them; whereas if he be known often to neglect that which is good, or do that which is evil, his own Heart will condemn him, and his people deſpiſe both his Counſel and his Rebukes: But of this before Chap. 3. Qu. iv. The fourth and laſt means to fit them for this ſacred Office is, *to forſake and lay aſide* (as much as is poſſible) *all worldly cares, and ſecular buſineſs*, both becauſe they have work enough in their Spiritual Employment to take up all their time, thoughts and care; and becauſe their work is ſo far diſtant from, and ſo wholly unlike to the common affairs of the World, that they cannot ſerve two ſuch contrary Maſters as *God and Mammon* (*k*). Hence *Syneſius* a Primitive Biſhop (*l*), often declares againſt being made a Judge; and

(*i*) ——— *Ipſa obmutescit facundia ſi ægra eſt conſcientia*, Ambr. in Pſal. 118. 43.

(*k*) *Matth.* vi. 24.

(*l*) Syneſ. Epiſt. 57. p. 198 & 199.

and says *he could not manage both secular and sacred matters; yea, if he were at any time intangled in worldly business, he found himself unfit for Divine Administrations a long time after*: The Roman Laws did not allow a Soldier, to follow Suits at Law, or sollicit any affairs at the Court, or exercise any sort of Merchandice, as St. *Ambrose* hath observed (*m*), believing this would hinder his Military duty, and when St. *Paul* alludes to this, and says, *No Man that warreth intangleth himself, with the affairs of this life, that he may please him, that hath chosen him to be a Souldier*, 2 Tim. ii. 4. He evidently applies it to the Clergy, and intimates they cannot please their Master Jesus Christ, whose spiritual Souldiers they are, ver. 3. unless they renounce secular affairs: Upon which Text our Canon is grounded, which forbids the Clergy to use *any base or sordid labour* (*n*). And to this agree innumerable Canons of the antient Church: The Apostolical Canons order those Clergy-men (of what rank soever) to *be deposed, who take up secular concerns* (*o*). A Council of Bishops before St. *Cyprian*'s time forbid them to be *Tutors or Executors* (*p*). And the like

(*m*) *Is qui imperatori militat à susceptionibus litium, actu negotiorum forensium, venditione mercium prohibetur humanis legibus.* Ambr. de Off. l. 1. Vid. L. Milites 15. C. de re militari.

(*n*) Anglic. Eccles. can. 75.

(*o*) Ἐπίσκοπος ἢ πρεσβύτερος, ἢ διάκονος κοσμικὰς φροντίδας μὴ ἀναλαμβανέτω, εἰ δὲ μὴ καθαιρείσθω, Apost. Can. 6. Bev. T. 1. p. 4.

(*p*) Cypr. Ep. 66. p. 195.

was prohibited to all ſorts of Clergymen, by the Fourth General Council (q), and two more of the Apoſtolical Canons exclude them from being obliged to ſerve in any Offices, Military or Civil (r), and by the ancient Eccleſiaſtical Laws of our old *Saxon Church*, a Clergy-man is not allowed to be a Merchant, a Soldier, nor a Lawyer (s). Finally there is ſcarce any thing ſo often forbid, both by the Canons of the Church (t), and alſo by the Civil Law (u), as the Clergies taking up ſecular Offices and Profeſſions, or being too deeply engaged in worldly buſineſs: Which ſeems to be one main Reaſon, why God at firſt ordered and the Church afterward continued Tithes for their maintenance, that others might Plow, Sow and Reap; yea, and breed Cattle for them, to give them time and leiſure for Study, and performing Divine Adminiſtrations: Now where by the alienation of this proper Proviſion, or other evil means, the Clergies poverty

(q) Concil. Chalced. can. 3. Bev. T. 1. p. 113.

(r) Apoſtol. Can. 81. & 83. Bev. ib. p. 53. & 54.

(s) Ælfric. Can. 30. ap. Spelm. Concil. T. 1. p. 579.

(t) Concil. Elib. can. 19. Bin. T. 1. p. 194. Concil. Carthag. 1. can. 6. & 9. Concil. ibid. 3. can. 15. & Arel. 2. can. 14.

(u) Capitul. Reg. Franc. lib. 1. c. 22. lib. 2. c. 37. lib. 5. c. 107. item Juſtin. Novel. 123. c. 6.

verty forces them to labour, or mind secular affairs for Bread; they are to be pitied and excused, and the fault is in the State, which doth not provide better for them. But those who are well provided for, and can live without intangling themselves in worldly cares, yet will follow secular business, so as to hinder them from Reading, Praying for, and watching over their Flock, these are really blameworthy: The spiritual duty of a Clergy-man, if it be well done, is enough to take up one Mans whole time and thoughts, nor will any thing but necessity, excuse his spending his hours and care in temporal affairs. This Exhortation, though it have been long, yet is of so great importance, and so necessary to be always fixed in their minds, who are now called to the sacerdotal Dignity, that the Bishop makes a brief recapitulation of the whole discourse, charitably hoping they have throughly weighed these things in private, long before they came to be ordained: And resolved (according to St. *Paul*'s advice to *Timothy*) *To give themselves wholly to perform this Office well* (*w*); and that forsaking all other unnecessary cares, they will turn all their Thoughts and Studies to a right discharge of this Holy Function: He hopes further, that (because Prayer and Reading are the proper means to fit them for their Ministry, and make them improve and still grow better able to undergo it) they will continually pray to God through Jesus Christ,

(*w*) 1 *Tim.* iv. 15. Ἐν τούτοις ἴσθι.

for the aſſiſtance of his Holy Spirit, and daily read the Holy Scriptures, both in publick and private; and thus they will increaſe in Grace, and in all Divine Knowledge, and (as St. *Paul* ſpeaks) *become throughly furniſhed for every good work* (x); this is the way to fit them in all Points, and make them accompliſhed and able Miniſters of the Goſpel, eſpecially if they take care to practiſe as well as to underſtand the Rules of God's word, and make themſelves and their families Examples and Patterns of Godlineſs and Vertue. All this is the Prieſts Duty, and as the Biſhop's charity moves him to hope, concerning every one of them, that he will do all this: So his Office binds him to require them (as St. *Paul* did *Timothy*, at his Ordination) *to make this good Profeſſion before many Witneſſes* (y); That is, he now proceeds to oblige them, by a ſolemn Promiſe, to engage they will moſt faithfully perform every particular Branch of theſe Duties; and ſince the Biſhop ſtands in God's ſtead, and every one of the Congregation is witneſs to what is ſaid; this Declaration is as ſacred as an Oath; ſuch a Promiſe binds as ſtrongly as any Vow; if they do not now intend what they engage, they lie not to Men but to God; and if they be negligent to keep their words afterward, it's equal to Perjury. Both God and as many as are Spectators

(x) 2 *Tim.* iii. 17.

(y) 1 *Tim.* vi. 12.

ctators at this Ordination may *condemn them out of their own Mouths:* Their words will be Witneſſes againſt them, if they do not make them good, in this World to their Shame, and in the next World to their Condemnation: Therefore, it is highly neceſſary for every Candidate to conſider theſe things very well, before he promiſe them, and to endeavour to perform them all the days of his life.

CHAP. IV.

Of the Questions peculiar to this Office.

§. 1. *Quest.* II. WHat has been said on the Questions at the Ordination of a Deacon will suffice to be observed as to most of these, only where the Questions are altered, and appropriated to the Order of Priests; we will explain them here. The Second Question doth materially differ, for a Deacons principal Duty being only to read the Scriptures, it was enough for him to declare before God and the Congregation, *that he believed all the Canonical Books were divinely inspired*: But a Priest must further, *First*, Declare his Faith, *That the Holy Scripture contains all Doctrines that are necessary to be believed, and is sufficient, through Faith, for our eternal Salvation. Secondly*, He must publish his resolution, to take all his Doctrines from thence, and promise never to teach any thing, as of necessity to Salvation, that cannot be proved thereby. For his Office is to preach all saving Truths, and teach his People all those Duties that are requisite to bring them to Eternal Life. Nor is there any need for the Candidate to hesitate at, or doubt of the Declaration or the Promise. For, 1*st*. The thing declared is certainly true, the Infallible Word of God doth assure him, *that Holy Scripture is able* (without the help of Tradition, or New Revelations) *to make us wise to Salvation through faith*

faith in Christ Jesus (z); *that there is enough written in it, to make us capable of Eternal Life, through believing* (a); *and that being received with meekneſs* (and a due ſubmiſſion to its Doctrines and Precepts) *it is able to ſave our Souls* (b); Finally, That it is ſo perfect a Rule, *That nothing can be added to it, or taken from it* (c). Wherefore unleſs we can be ſo impious to imagine, that the God of Truth deſigned to deceive us; we muſt give credit to his Character of Holy Scripture, and believe it contains all neceſſary Truths. And this was the conſtant opinion of the Catholick Church in all Ages, as I have proved elſewhere. I will only note here, that the Fathers declared *Nothing was fundamental in Religion, which was not atteſted by God's word* (d): *and that a compleat Syſteme of Divine Myſteries was only to be drawn from this Fountain* (e). Yea, this of old was the Doctrine of the Roman Church; for Pope *Celeſtine*'s Letter to *Neſtorius* affirms, *That he deſerves an Anathema who adds to, or takes from that Faith; which*

(z) 2 *Tim.* iii. 15.

(a) *Joh.* xx. 30, 31.

(b) *James* i. 21.

(c) *Deut.* iv. 2. *Rev.* xxii. 18.

(d) *Nullum fundamentum aut firmitatem poſſunt habere, quæ nullis divinarum vocum fulciuntur oraculis.* Lact. l. 7. c. 2.

(e) *Univerſa divinarum rerum Myſteria non niſi ex ipſis fontibus hauriri queant.* Sulp. Sever. Hiſt. Sacr. l. 1.

being fully and plainly delivered by the Apoſtles, needs no encreaſe, and muſt have no diminution from us (*f*); but this was before they had brought in ſo many New Doctrines and Practices grounded on Tradition only, that they were forced to decree at *Trent*, *That Traditions were to be received with the ſame pious Affection and Veneration that they received the Scriptures* (*g*). But in the Primitive Ages, nothing but the Word of God was allowed to decide controverſies of Faith, and therefore the Holy Bible alone was placed on a Throne in Chriſtian Councils, as the only Judge in all ſuch caſes (*b*). Wherefore 'tis very neceſſary every Prieſt ſhould declare his belief of the perfection of Scripture; and *Secondly*, That he ſhould promiſe to teach no Doctrines, but what may be proved by it. For this is the greateſt ſecurity of his being Orthodox which the Church can have, ſince no man can be an Heretick, who takes his Faith from the plain Words of Scripture, and proves it by neceſſary Conſequences drawn from thence. And it is of ſuch importance to the Church, that thoſe She admits for Guides to others, be not in a wrong way themſelves, that all the Reformed Churches ask the ſame Queſtion

(*f*) Celeſtin. Epiſt. in Concil. Epheſ. Bin. Tom. 1. Par. 2. p. 136.

(*g*) *Omnes Libros tam V. quam N. Teſtamenti — nec non traditiones — pari pietatis affectu ac reverentia ſuſcipit — &c.* Concil. Trid. Seſſ. 4. Decr. 1.

(*b*) Vid. Concil. Aquil. ap. Bin. T. 1. Par. 1. p. 545. Concil. Epheſ. ibid. Par. 2. p. 214.

on of their Candidates. *Do you believe the Faith, which the whole Christian Church believes,* &c. —— *And do you condemn all Errors and Heresies, that are condemned by Scripture, and by the genuine Christian Councils* (*i*). The Belgick and Scottish Churches ask the like Questions upon the same occasion. For this is sufficient evidence, that they who answer this Question sincerely, do not hold, nor will they teach any Heresie whatsoever; but more particularly, this excludes all Papists and Enthusiasts from Holy Orders, because the former pretend Traditions, and the latter New Revelations for the proof of their False Doctrines; and though they seem very different, yet both agree in denying the perfection of Holy Scripture, and both do this with the same design, *viz.* that they may Coin new Articles of Faith, as often as they please; which false Principles and dangerous Design, would make our Faith changeable and uncertain; and nothing fixes our fundamentals in Religion, like binding all Priests to a written and unalterable Rule. It is thought an excellent means to preserve Mens civil Rights, to bind *the Judges to decide all Causes according to the Written Laws of the Kingdom* (*k*). And it is equally prudent, and

The Lutherans say,

(*i*) *Creditisne fidem quam Universa Christiana Ecclesia credit, &c.—Damnatis — omnes errores & hæreses per S. Scripturam & Christiana probata Concilia damnatas.* Form. Luth. Ord. Lipf. 1624. item Form. Belg. Eccl. p. 261. *Scotch Psalter,* J. Knox, p. 19.

(*k*) *Ut Judices secundum Scriptam Legem judicent & non secundum Arbitrium suum.* Capitul. Reg. Franc. Tom. 1. p. 370.

more

more neceſſary, to uſe this Caution in Divine Truths, of which the Bible is the only Collection, and that Standard from which no private Man may vary; he may hold ſome pious Opinions, and urge ſome innocent Practices, from Reaſon and Antiquity, but theſe muſt not be preſſed as neceſſary to Salvation; for nothing is ſo, but what is contained in, or can be proved by the Holy Scripture; and ſo long as we keep cloſe to that Rule, no dangerous Hereſie nor notorious Corruption can come in.

§. 2. Queſt. 3. **Will you then give your faithful diligence,** &c.] This Queſtion ſhews the matter and manner of their Duty in Divine Adminiſtrations. A Miniſter is often compared to a Shepherd, whoſe Office it is *to feed his Flock in Green Paſtures, and to lead them forth beſides the Waters of Comfort, and with his Shepherds Staff, to drive in ſuch as wander into the Valleys of Death and Deſtruction* (*l*). So our Spiritual Paſtor is to feed and nouriſh his People, that are regular, by the Word and Sacraments; thoſe that are irregular, he is to fetch back to the Fold by Holy Diſcipline, privately labouring to convince them of their Errors, and convert them from their Sins; and if that be not ſufficient, giving them up to the cenſures of the Church for their Reformation and Amendment: This is the matter of their Duty. As to the manner, they are to adminiſter Doctrine, Sacraments and Diſci-

(*l*) *Pſal.* xxiii 2, & 4.

Discipline, so as the Lord hath commanded in his word, and so as the Ecclesiastical Laws of this Realm do appoint; which are not (blessed be God) two different ways here in this pure Church, because we have declared, that we have no power to make any Laws in these matters contrary to God's word (*m*). The Scripture teaches the manner of our Ministrations as to the main, and our Offices and Canons for Discipline are drawn up by those Divine Directions, the rest is supplied out of Primitive Antiquity, as to Ceremonies and things not Essential, and both are finally confirmed by our Laws. Thus we have accurately prescribed Forms for all our Ministrations; from which if any private Minister might vary, and follow his own fancy, it would breed infinite Confusion and endless Scandals; wherefore after the example of our pious Ancestors, we oblige all the Clergy to Minister the Word and Sacraments, yea and Discipline also in one Uniform Manner (*n*): Which our Priests may safely promise to do, because this Church hath taken such exact care to come as near as possible to Holy Scripture in all these particulars. So that for any Minister to come short of, or go beyond this perfect Constitution, argues intolerable Pride and Folly, and

(*m*) *Non licet Ecclesiæ quicquam constituere quod verbo Dei scripto adversetur.* Reformat. Leg. Eccles. c. 11. p. 5.

(*n*) *Cuncti Presbyteri omne Sacerdotale suum Ministerium, uno eodemque modo & ratione studeant agere.* Concil. Clovesh. Can. xi. An. 747. Spelm. T. 1. p. 248.

and diſcovers ſuch a preſumption, as admits of no excuſe, eſpecially after he hath ſo ſolemnly promiſed before God and many Witneſſes, that he will adminiſter all theſe according to the Rules of this Church. Moreover ſince he is now to take charge of a Flock, he muſt not only rightly diſpenſe Doctrine, Diſcipline and the Sacraments himſelf, but muſt uſe all poſſible endeavours to bring his people, to do their part of theſe Offices ſtrictly and conſcientiouſly, that is, the younger are to come to Catechizing, they and the elder both to attend on Prayers and Sermons; Parents are to bring their Children to Baptiſm, and all of riper years muſt prepare themſelves for the Holy Communion. He muſt alſo teach them humbly to ſubmit to private reproofs, and alſo to the publick cenſures of the Church, when their offences deſerve them. All which the Prieſts promiſe they will do, *by Gods help*; and if they would often think of this promiſe, and diligently as well as faithfully endeavour to perform it, Piety and Devotion would once again flouriſh among us, and make this our Sion, the glory of all Lands, and the praiſe of the whole Earth.

§. 2. *Qu.* IV. **Will you be ready with all faithful diligence to banish**, &c.] The Shepherd is not only to feed and fold his Sheep, but alſo to watch over them, that no ravenous Creature from without ſeize and devour any of them. So our Spiritual Paſtor is to be vigilant to diſcover, and couragious to drive away, all thoſe that ſpread erroneous and ſtrange Doctrines

ctrines among his people: The Atheists and false Christians, Hereticks and Schismaticks are often compared to Wolves (*o*) and Foxes (*p*), for their craft and cruelty, their mortal hatred to the Sheep, and their lying in wait to destroy them; The Prophet likens them to *evening Wolves* (*q*), who come secretly in the Dark, and are very hungry, zealous and passionately desirous, to pervert harmless and unwary Souls; like the Pharisees of old (*r*). And lest their malice should be perceived, these ravenous Wolves disguise themselves in Sheeps-clothing (*s*). That is, they pretend to great innocence and simplicity, and seem to pity the mistakes, and desire the Salvation of such as they would insinuate into, under which veil they are taken for Friends, though still they remain the worst of Foes (*t*); for their words *will eat as doth a Canker* (*u*), or (as the Original intimates) *prey upon them like a gangrene*, which spreads its Poison insensibly, till it becomes

(*o*) *Matth.* vii. 15. *Joh.* x. 12. *Act.* xx. 29.

(*p*) *Cant.* ii. 15. *Ezek.* xiii. 4.

(*q*) *Habac.* i. 8. *Quia nocte prædantur*: Unde Ælian. not de lupo. *Quod*—Ὀξυωπέστατόν ἐστι ζῶον, & crepusculum lucis dicitur Λυκοφῶς, Drus. obs. l. 13. c. 1.

(*r*) *Matth.* xxiii. 15.

(*s*) *Matth.* vii. 15.

(*t*) *Errasi istorum—— vultibus credis, hominum effigies habent, animos ferarum*, Sen. Ep. 10. p. 406.

(*u*) 2 *Tim.* ii. 17. Gr. Ὡς γάγγραινα νομὴν ἕξει.

in-

incurable and mortal: Doubtleſs, 'tis very dangerous for the common people to converſe with theſe Deceivers, becauſe they have not the skill to diſcover their Errors, nor Learning enough to confute them; wherefore the Paſtors are enjoyned to watch (*w*), that they may find them out, and expoſe their abominable Errors and pernicious Hereſies, and ſet their miſtakes as well as their malice in a true light, which is not eaſie to do, conſidering: Firſt, That many of theſe Seducers are plauſible, ſmooth and eloquent ſpeakers, as *Gennadius* notes of the Heretick *Neſtorius*, and of one *Paulinus* (*x*). Now ſuch do eaſily *with good words and fair ſpeeches deceive the hearts of the Simple*; as St. *Paul* hath noted, *Rom.* xvi. 18. And it requires much Art and Skill to prepare Antidotes againſt theſe gilded but poyſonous Pills. Secondly, others of theſe Deceivers pretend to more than ordinary Sanctity, and ſometimes are Men of good lives. So was *Pelagius* the great Heretick, as St. *Auguſtin* confeſſes (*y*), and *Fœlix* a Neſtorian (as *Agobardus* notes) drew Men into approving his Errors, by their *admiring his life* (*y*). 'Tis true, *We ſhould not meaſure Mens*

(*w*) *Acts* xx. 31. 2 *Tim.* iv. 5.

(*x*) —*Inſignis in docendo extempore declamator haberetur* —& p. p. —*eloquentiâ & abſtinentiâ commendante*, Catalog. illuſtr. Hier. T. 1. p. 468. vid. p. 386.

(*y*) Aug. de peccat. merit. & remiſ. l. 3.

(*z*) *Qui intaute admirantes ejus vitam probanda putant cuncta quæ dixit*, Agobard. adv. Fœlic. Urgel. pag. 3.

Mens Faith (as he saith) *by their Lives, but their Lives by their Faith, because though some true believers perish by living wickedly; yet no Man who doth not believe aright can be saved by living virtuously* (*a*). But after all, the Ignorant People, who see good Actions, but cannot discern Error, are apt to believe there must be truth wherever there is goodness, and thus also this disguise proves a dangerous snare, especially if the Orthodox Pastor, be not also a Pious and Holy Man; wherefore where such deluders creep in, he must strive to live better than they, and diligently teach his People, that even Heathens have been good moral Men, and that they have good Examples enough in the true Church for their imitation, nor need they part with their Principles, if they desire to reform their Lives, since no Religion gives stricter and holier Rules than ours: Thirdly, All that propagate false Opinions in Religion, are very zealous to make Proselytes, so were the Donatists in *Africa*, *when they had fallen into Apostacy, they delighted to pull others down, and accused the Orthodox, who stayed in the true Church as dull People* (*b*); they are first mistaken themselves in the true way to Bliss, and so spare no pains to draw in others, because they imagin they are guiding Men to Heaven, while they are going with them to perdition,

(*a*) Idem ibid. p. 4.

(*b*) *Perditi transitus suos consolari cupientes, cæteros ut similiter labantur invitant, & residentes in sinu matris Ecclesiæ ut tardos — accusant*, Optat. Milev. l. 6. pag. 99.

dition, and hope to secure their own Salvation by being Instruments of the Damnation of others (*c*). Now in this case our Pastor must shew a greater as well as a better grounded zeal, to save his Peoples Souls, than they express to destroy them: Lastly, the false Teachers, and especially those of the *Roman Church*, do creep in among our Sectaries, and the worst sort of Enthusiasts (as hath been proved by many instances, here and in other Countries (*d*),) and promote the Popish interest, by enflaming the differences among Protestants. So that it concerns our Pastors to pull off such Mens Vizors, and represent them in their true Colours, to all such well-meaning people, as are in danger to be deceived by them. 'Tis true, all kinds of Seducers suspect their own strength, and therefore they avoid Men of Learning, and such as understand the Faith they profess; 'tis poor ignorant Men and those of the weaker Sex, that they attack, and take no Captives but such (*e*); as St. *Hierom* observeth concerning *Basilides* and *Marcus*, two ancient Hereticks (*f*). Wherefore our Pastor must have a strict Eye upon this part of the People

(*c*) 2 *Tim.* iii. 13.

(*d*) *See the Book called* Foxes *and* Firebrands *Aderant personati quidam qui Papæ causam promoturi, dissensiones mutuas promovebant*, Comenij Hist. Eccl. Bohem. §. 36.

(*e*) 2 *Tim.* iii. 6. Τὰς γυναὶς δεισιδαιμονίας ἀρχύγους, vocat Strabo Geogr. l. 7.

(*f*) Hieron: Ep. 29. ad Theodor. p. 251.

People under his charge, and countermine the Enemy, by engaging them to labour, both to underſtand and love their own Religion, and adviſing them not to rely too much on their own Judgments. Upon the whole matter, vigilance and induſtry are always neceſſary, but never more requiſite than in theſe times, while reaſon of State obliges this Government to continue that Toleration in this Reign, which was (for very ill purpoſes) *begun under another*: This is a ſeaſon, that requires the Clergy by Writing, Preaching and private Conference, to keep as many of their Flock as they can, from this Peſtilence that walketh *at noon day* (g). And herein I cannot but obſerve, and commend the piety and diligence of many of my Brethren, to whoſe care under God it is to be imputed, That this Toleration hitherto hath neither encreaſed our Adverſaries number, no nor leſſened ours, but we gain more and better people than we looſe: May God of his mercy grant, that the following Generations may ſtill be ſecured by a conſtant ſucceſſion of ſuch Labourers in his Harveſt: *Men that ſhall be able, by ſound Doctrine both to exhort and to convince the Gain-ſayers* (h), to confirm the Orthodox, confute the Teachers of falſe Doctrines, and reclaim their deluded followers: When a Paſtor

(g) *Pſal.* xci. 6. Chal. Par. *A caterva dæmonum qui graſſantur in meridie*, Polygl. Bibl.

(h) *Titus* i. 9. Ἵνα τοὺς οἰκείους φυλάττῃ καὶ στηρίζῃ, καὶ τοὺς ἐχθροὺς ἀποτρέπῃ. Theophil.

is endued with Learning and Judgment for this good work, and alſo with Zeal and Piety to excite his Induſtry, he is a mighty bleſſing to the Church in general, and more particularly to all that are under his charge.

Yet there is another part of the Clergies duty contained in this Queſtion, as neceſſary as the former; and that is, to drive away Vice as well as Error, by publick and private Monitions and Exhortations, both to the ſound and the ſick within their cures, when ever need requires: Sometimes a watchful Paſtor will diſcern ſome ſorts of wickedneſs to abound in his Neighbour-hood, and againſt ſuch Epidemical Crimes, publick monitions to convert the guilty, and open exhortations, to ſecure ſuch as are yet untainted, muſt be his buſineſs in the Pulpit, and when any ſingle Perſon is diſcovered to be tempted to any notorious Sin, or hath fallen into it; then the careful Paſtor muſt go to the offender, and privately exhort him to beware of that particular Sin, while he is only in danger; or ſharply admoniſh him for it, if he have already offended, becauſe (as was noted before) if any periſh for want of due warning, God will require their Blood at his hands: I grant there is great prudence to be uſed in reproving, the quality and temper of the perſon, the nature and circumſtances of the Crime, as alſo the fitneſs of the Seaſon, and manner of addreſs muſt be well weighed before hand: Our Superiors muſt be applied to with reſpect, and yet with ſincerity, our equals with friendly plainneſs, our In-

Inferiors with awful rebukes; if the offence be notorious, and the danger great and nigh, we must not delay, *but save them with fear, hasting to pull such out of the Fire, as we would do a brand almost burned* (*i*), if it be a secret and lately sprung evil, we may wait for a private opportunity, and a gentle warning may suffice: The fittest Seasons are generally before the receiving of the Holy Sacrament, or when the Party is visited with Sickness, or under some great Affliction; or when the Priest hath had some opportunity to oblige him that he is to reprove: But whenever, or to whomsoever we do this good Office, we must begin with gentle methods, always expressing a true affection for the offender, a love for his Soul, and a hatred only for his Sin (*k*); it must appear, that you hate the Vice for the mans sake, foreseeing the mischief it will bring on him here and hereafter, and if you can convince him, that your reproof proceeds from a tender regard to his welfare, that notion will open his Ear and Heart also to your affectionate admonition, and 'tis probable you will save his Soul; But if he prove proud and foolish, obstinate and scornful, you must use more sharpness (*l*); and if private rebukes be despised you are (by our Saviours direction) *to*

(*i*) *Jude* ver. 23.

(*k*) *Medicus sævit in vulnus, ut homo sanetur, quia si vulnus palpetur homo perditur*, Aug. V. D. ser. 15.

(*l*) *Titus* i. 13.

complain to the Church (m), out of which ſuch deſerve to be caſt, becauſe while they are of it, they are a ſcandal to it. And if reproofs were thus managed, they would be of ineſtimable benefit, not only to private Chriſtians, many of which who are likely to periſh eternally, might this way be converted and live: But alſo to the whole Church, which by this method would become pure and holy, honoured by its very Enemies, and lovely in the Eyes of God and all good Men: The only excuſe on the Paſtors ſide, is, that the offender (out of a ſenſe of his guilt) will be angry, ſince there are too many like *Nero, forward to commit Sin, but enraged when they are told of it* (n). Now if this be granted, firſt the criminals anger is a clear confeſſion and neceſſity of the reproof (o), becauſe it declares he is guilty: But then Secondly, this anger (if the Man be not a hardned reprobate) will not continue long, if ever he become ſenſible of his Sin and his danger, he muſt then perceive your charity and love: And then he will hate his Flatterers, and truly love you (p). 'Tis recorded of *Amaſis* (who from a Captain of Robbers

(m) *Matth.* xviii. 15, 16 & 17.

(n) *Ut faciendis ſceleribus promptus, ita audiendi quæ faceret inſolens erat,* Tacit. Ann. l. 15. p. 1088.

(o) *Qui mihi iraſci voluerit prius ipſe de ſe quod talis ſit confitetur,* D. Hieron. ad Nepot. ep. 2.

(o) *Prov.* xxviii. 23. *Fides in præſentiâ, eos quibus reſtitit, offendit, deinde ab illis ipſis ſuſpicitur laudaturque,* Plin. lib. 3. ep. 9.

bers was advanced to be King of *Egypt*,) that he enriched only those Oracles which had discovered his thefts while he was a private Man, and so helpt to reform him (*q*). However Thirdly, Though you suffer the wrath of a foolish Man by reproving him, you gain the favour of Almighty God, and on the contrary, when Christ enjoyns you to speak, you displease him by a silent conniving, and only offend a mortal Man by your speaking (*r*). In which case our Lord hath told you, which of these you ought most to fear (*s*); if he were a Prince that could kill your Body, that ought not to terrifie you so much as the wrath of God, who can cast Body and Soul into Hell: But here I must observe, that 'tis not commonly the negligence of the Priests, but the pride and obstinacy of the people, that hinders the discharge of the salutary Office; they foresee, 'tis to cast their Pearls before such wretched creatures, as will either *rudely trample them under their Feet, or barbarously turn again, and rent them with injuries and reproaches* (*t*), in which case Reason as well as Conscience doth excuse them if they be silent (*u*), for God hath given up such to a re-

(*q*) Pontanus Bellar. Attica.

(*r*) *Inter hæc quid agant quibus loquendi à Christo Officia mandata sunt: Deo displicent si tacent, hominibus si loquuntur*, Salv. ad Eccl. l. 4.

(*s*) *Matth.* x. 28.

(*t*) *Matth.* vii. 6.

(*u*) *Prov.* i. 25, 26. *Frustra niti, neque aliud fatigando nisi odium quærere, extremæ dementiæ est*, Theod. à Niem de Schismate l. 1. cap. 5.

probate mind. They think it a piece of gallantry to deſpiſe the Profeſſion, as well as the Monitions of a poor Prieſt, but they forget he is God's Meſſenger, ſent on purpoſe to ſave them from Eternal ruin, ſo that this Contempt ends in an affront to the Divine Majeſty, on whoſe Errand they come, and whoſe Commiſſion they have (*u*), and in the certain loſs of their immortal Souls (*w*); and if this be a privilege of great Men, they claim a right not to be diſturbed when they are about to deſtroy themſelves: When St. *Ambroſe* reproved a noble Emperor for his faults, he thus expoſtulates, *Who will you hear in Gods cauſe, if you will not hear his Prieſt? Do you Sin at any ones peril ſo much as his (who is to anſwer for your Soul)? Who will dare to tell you the truth, if the Prieſt dare not do it* (*x*)? And 'tis obſerved by St. *Cyril*, that *David*, though a King, was not angry at *Nathan*, though he ſharply reproved him for odious Crimes, *becauſe he conſider'd the Sender, rather than him that was ſent* (*y*). Alas thoſe who deſpiſe the Phyſician of their Souls, do the greateſt hurt to themſelves, for they provoke God and his Meſſengers both to deſert

(*u*) *Luke* x. 16. *Piiſſimus Dominus, Communem ſibi cum ſervis ſuis, & honorem & contumeliam facit*, Salv. lib. 8.

(*w*) *Prov.* xxix. 1.

(*x*) *In cauſâ vero Dei, quem audies, ſi Sacerdotem non audies? Cujus majore peccatur periculo? Quis tibi verum audebit dicere, ſi Sacerdos non audeat?* Ambr. Ep. 17. T. 5. p. 212.

(*y*) Οὐ γὰρ πρόσεχε τῷ λαλοῦντι, ἀλλὰ τῷ ἀποστείλαντι, Cyril. Catech. illum. 2.

sert them, and then their disease is incurable, and their destruction unavoidable: So that I heartily wish Men would, in honour to God and love to their own Souls, pay more respect to the Calling, and give a greater regard to the prudent and seasonable admonitions of their Ministers, and rather encourage them to so beneficial on Office, than by their scorn and rage force them to neglect it, and leave them to Sin without restraint, and consequently to perish without remedy.

§. 4. Quest. V. **Will you be diligent in Prayers, and in Reading of the Holy Scriptures, and in such Studies,** &c.] As the Priest moves in a higher Sphere, so he hath a greater compass of Duty than a Deacon. First, he is to be more diligent, both in private Prayer for the help of God's Spirit and a blessing on his Studies, and in the daily repeating twice the publick and common Prayer in the Church, to which our Rubrick binds both Priests and Deacons, if they be in health, and not hindred by any urgent cause (z), which constant Reading of Morning and Evening Prayer in publick, is also strictly enjoyned by the ancient Canons (a), and is most unaccountably neglected by too many among us, who have assented and consented to this among other injunctions, yet rarely do it, to the

(z) *See the second Rubrick just before the Discourse of Ceremonies, and just after the Preface.*

(a) Concil. S. Patric. can. 7. Spelm. T. 1. p. 52. & Concil. Tolet. 1. can. 5. An. 400. Bin. Tom. 1. p. 597.

great decay of Piety in both Miniſters and People, a fault that the Biſhops ought to ſee amended: But to proceed, 2*ly*, the Prieſt muſt have a larger ſhare of knowledge, both as to Scripture, and all that leads to the underſtanding thereof, than a Deacon; wherefore he is here enjoyned, more diligently to read the Bible (of which before) and more cloſely to follow his Study in all thoſe parts of Learning which are the Hand-maids of *Theology*, the Queen of all Sciences. And 3*ly*, That he may be at leiſure for this, he is to promiſe, *he will lay aſide the Study of the World and the Fleſh*, which we have proved, are impediments to, and really inconſiſtent with a contemplative life: So that the principal thing here to be remarked is, the neceſſity, and the method of a Clergy-mans ſtudying: 'Tis certain he cannot Preach profitably, confute Errors, defend the Truth, and ſolve caſes of Conſcience, without a compleat knowledge of God's word, to which he cannot arrive, (now inſpiration is ceaſed) unleſs he know moſt of the learned Languages, as well thoſe in which the Holy Scriptures were originally Writ, as thoſe into which they were anciently Tranſlated, and by which the Fathers explained them: Moreover he ought to be well Read in all parts of Natural, Rational and Moral Philoſophy, and ſo muſt be skilful in Logic, Metaphyſics, Phyſics and the Ethics of the better ſort of Heathen Writers; To which ſhould be added the knowledge of all parts of Philology: That is, He ſhould read the beſt of the Claſſical Authors, eſpecially the Orators and

and Poets wherein excellent morality is to be found, and the choiceſt Criticks, who treat of Phraſes, Coins, Weights and Meaſures, with all thoſe Rites and Cuſtoms, which tend to illuſtrate the Holy Text: Nor ought he to be unacquainted with Hiſtory of all ſorts, and eſpecially the Hiſtory of thoſe Ages which are coincident with the times, and of thoſe Countries, which are ſpoken of, in or adjacent to the places mentioned in Holy Scripture, to which Chronology and Geography will exceedingly conduce. In ſhort, there are few parts of human Learning, that are not ſome way or other neceſſary to accompliſh a Divine. But what directly concerns him is, That which is properly called Theology, and ſo he muſt be well verſed in all Writers Syſtematical, Textual, Hiſtorical, Polemical and Practical. The Syſtematical, are the Catechiſts Ancient and Modern, and the Authors of whole Bodies of Divinity; The Textual are the learned and laborious Commentaries of the Holy Fathers, and later Orthodox Divines. The Hiſtorical are ſuch as have writ the ſacred ſtory of the Jewiſh and Chriſtian Church in general, or the Lives of the Fathers, and moſt eminent Biſhops and Doctors, together with the Collectors of the Councils and Eccleſiaſtical Laws of Chriſtian Princes. The Polemical are the ancient Apologiſts, and thoſe Orthodox Fathers who defended the Chriſtian Religion, againſt Paganiſm and old Hereſies, as alſo ſuch as have maintained the Doctrine and Rites of the Reformed Church of *England* againſt Papiſts and Diſſenters:

Finally,

Finally, The Practical Authors are the Editors and Explainers of Liturgies, the compilers of Offices for private Devotion, and ſuch as write about Piety and a Holy life in general, or concerning any particular Virtue or Vice. And that he may not loſe time, either by an ill method of Study, or an ill choice of Books in all faculties, there are ſome very uſefull Writers, who will direct him in theſe matters, ſome few of which I ſhall only name, and refer my Reader to them (*b*), concluding with this advice, to keep Common places and Methodical repoſitories, of all the choice things they would remember, for which there are very good Rules in *Drexelius* (*c*). And to this end a young Divine ſhould be provided of a Bible, a Concordance, a Common-Prayer-Book, and the Articles and Canons, all interleaved; with a large common place Book, that may lie ready, the firſt to note down all choice Explications of any Text, the ſecond for the ſignification of Words and Phraſes, the third for what is agreeable to our Offices, eſpecially in the Primitive Writers; the fourth for ſuch things in antiquity, chiefly as vindicate our Doctrine and Diſcipline. And the laſt for a general Repoſitory of all Philological and Moral Notions: By the daily uſe of which a ſtudi-

(*b*) Hug. Grotij & alior. Diſſerationes de ſtudiis inſtituend. Amſtel. 1645. Apparatus ad Theolog. per Steph. Penton Lond. 1688. *Biſhop* Barlow's *direction for Study, and* D. Bray's *Parochial Library.*

(*c*) Hierem. Drexelij Aurifodina, in ejus Oper. in Fol. Tom. 4. pag. 739.

ſtudious Man, will not only ſurely retain whatever he Reads, even to his old Age; but will always be furniſhed by conſulting theſe Collections of his own, with variety of proper Matter for Sermons, Diſputations or Diſcourſes upon any ſubject in a few hours time, the advantage of which is ſo great (eſpecially when our Memories begin to fail) that ſuch as have taken pains this way in their youth, can never be ſurprized nor unprovided. This ſhort account may ſuffice to ſhew how neceſſary it is, that a Clergy-man ſhould have a liberal Maintenance to furniſh him with ſome of the beſt Books in all Sciences ſecular *(d)* and ſacred: For what the Italian Proverb ſaith of *a well furniſhed Houſe*, (that it) *makes a notable Dame (e)*. We may ſay of a well filled Study, it makes an eminent Divine; and doubtleſs we muſt aſcribe the ignorance of ſome, and the looſeneſs of others in Holy Orders, principally to this fatal want, becauſe it cannot be ſuppoſed that Men of ingenuous education, ſhould either be ſo dull as not to improve with all thoſe helps, or ſo wretched as to ſeek mean or looſe company, when they have at home the benefit of converſing with the moſt learned and beſt Men of all Ages: And conſidering how large a field, he that deſires to be an accompliſhed Scholar, hath to expatiate in, and what noble objects he hath to

(d) Rudes ſecularium literarum — cum loqui neſciunt, tacere non poſſunt — prius imperitorum magiſtri quam doctorum diſcipuli, Hieron. ep. 8. p. 76.

(e) Camera adorna ſà Donna ſavia. Prov. Ital. G. Torrian. p. 16.

to purſue, if he be never ſo young and ſtrong, he hath employment enough for his whole life, and for all the hours he can ſpare from his Offices, and the neceſſary buſineſs of his Family: He will have no time to ſquander away upon the World and the Fleſh, who has a generous ambition to improve himſelf in all theſe kinds of knowledge, yet will find a ſatisfaction in this laborious courſe of Study, abundantly ſufficient to recompence him for all his pains.

§.5. *Queſt.* VII. **Will you maintain and ſet forwards, as much as lieth in you, quietneſs, peace and love,** &c.] When we conſider that Chriſt was ſtiled the Prince of peace, before his Incarnation (*f*), that he was welcomed at his Birth with the Angels ſinging, *Peace on Earth* (*g*), that his Goſpel is *the Goſpel of peace* (*h*), and that he gives a peculiar bleſſing to the makers of peace (*i*); we cannot wonder it ſhould be one of the Duties of his Miniſters to promote Peace and Charity among all Chriſtians, and eſpecially among the people committed to their ſpecial care. I have ſhewed before in the Preface, how far the chief Prieſts among the Heathens and Biſhops of the Chriſtian Church, were privileged in taking up all publick and private quarrels, and ſhall only note here, that

(*f*) *Iſai.* ix. 6.

(*g*) *Luke* ii. 14.

(*h*) *Epheſ.* vi. 15.

(*i*) *Matth.* v. 9.

that our Saviour intended, all the Clergy ſhould be concerned in this Office of peace-making, for they wait at the Altar, and are to oblige the injurious perſon to leave his gift there, and to be reconciled to *his Brother*, before the Prieſt may accept and offer it (*k*), which no doubt gave occaſion to thoſe ancient Canons, that enjoyn the Clergy not to receive the oblations of ſuch as *were at enmity* (*l*), *and order them to rebuke ſuch as they perceived lived in malice, and if they proved obſtinate, to ſuſpend them from the Sacrament, till they were made Friends* (*m*); by which we may ſee that our Rubrick which laies the ſame injunction upon every Prieſt (*n*), is grounded on Holy Scripture and the Canons, as well as the Practice of the Primitive Church: And if it were duly performed, as it is ſolemnly promiſed by all the Clergy, it would be of ineſtimable benefit to the Laity, by preventing all quarrels and diſſenſion, hindring chargeable and expenſive Law Suits, and extirpating the miſchievous effects of malice and mutual provocation, introducing Unity, Peace and Concord, with all the bleſſed conſequences of Love,

(*k*) *Matth.* v. 23, & 24.

(*l*) Concil. 4. Carth. can. 93. ap. Bin. T. 1. p. 589.

(*m*) Concil. Agath. An. 506. can. 31. Bin. T. 2. par. 1. p. 556.

(*n*) *See the third Rubrick, before the Communion.*

Love, Charity and Beneficence: This would make Towns and Cities, Families and Neighborhoods eaſie and happy, and every Man would ſhare in this bleſſed Tranquility: There are in all places inſtruments of Sathan, to ſow and enflame diſcord, and either out of ill nature or for gain (*o*), to diſturb the repoſe of Mankind; and who ſo fit as the Servants of the God of Peace, to countermine thoſe Agents of the Prince of Darkneſs? They can beſt ſet forth the gracious promiſes made to Peace and Unity, the dreadful threatnings againſt variance and ſtrife, hatred and malice, they are moſt proper to ſhew their people the Sin, and miſchief of living in Enmity, which makes them and their prayers odious to God, and will hinder his remitting their offences againſt him, baniſh the holy Spirit of love from their Souls, and qualifie them for no other Society but that of Hell: And they who have ſuch a Paſtor, ought to receive his advice and admonitions with all humility and gratitude, and chearfully to leave their quarrels to his mediation and arbitrement: But if they ſhall on either ſide be found implacable, the party who is willing to be reconciled, may be admitted to the Holy Sacrament (*p*), becauſe the innocent muſt not ſuffer for the guilty, while the other (as our Rubrick directs) is to be ſuſpend-

(*o*) *Qui lites creant—— qui ſi nihil eſt litium lites ſerunt*, Plaut. in Penul. 3. 2. p. 874.

(*p*) *Quid faciemus in quorum poteſtate voluntas tantum pacis eſt, non effectus?* Heir. Ep. 62.

ſuſpended from it, and his obſtinacy notified to the Biſhop, that by his Authority he may either be brought to a reconciliation, or proſecuted for his malice: 'Tis evident, the Laity in the Primitive times, voluntarily deſired Biſhops and Prieſts to decide their differences, and it is remarked by the writer of St. *Auguſtine's* life, *That at the requeſt of his people he ſpent the forenoon often——and ſometimes the whole day faſting, while he was hearing their cauſes, but would not leave off till he had decided them* (*q*). I doubt not, but the Clergy are now as willing to undertake this charitable office (eſpecially in ſuch controverſies where there is no Title or nice point of Law to be determined) as thoſe of ancient times, and certainly it would be our peoples great advantage to accept of; yea, to encourage their Mediation.

(*q*) *Interpellatus ergo cauſas audiebat diligenter & pie——uſque ad horam refectionis, aliquando autem totâ die jejunus, ſemper tamen——dirimebat.* Poſſidon. in vit. Aug.

§. 6. *Queſt.* VIII. **Will you reverently obey your Ordinary**, &c.] This being the ſame in our Offices both of Deacon and Prieſt, had not been repeated here, but only to obſerve that the Roman Church only requires this promiſe of Canonical obedience from Prieſts (*r*), and that is, all the engagements they enter into, but only to ſay

(*r*) Vid. Pontif. Rom. in Ord. Presb. p. 54.

a few Maſſes and pray for the Biſhop, and theſe two laſt particulars are late Additions (*s*). For they were not in the Pontifical of Pope *Innocent* the 8*th*, Printed about 100 years ago: Now the engaging their Prieſts only to obey their Superiors (and not to perform the Duties of their Office enjoyned by Chriſt, as we do) Looks as if they were more concerned for the Polity of their Church, than for the Salvation of Souls, and conſidering the tendency of our diſtinct Queſtions, to make our Prieſts careful of their whole Duty. I doubt not, but every impartial Man will judge our Office excels theirs in this, as well as in moſt other things.

(*s*) Vid. Pontif. Innoc.8. edit. An. 1485.

A

CHAP. V.

Of the Bishops and Peoples Prayers.

THe Priests having solemnly promised to perform all these necessary and weighty parts of their Pastoral Office by God's help: First the Bishop openly prays for them in these words:

§. 1. **Almighty God, who hath given you this Will to do all these things, Grant also unto you strength,** &c.] The Lutheran Forms after the Questions and Answers, cited before, have a Prayer very like this in substance (*t*). And this being pronounced by the Bishop, who is Christ's immediate Officer, must be looked on as a Benediction, and not barely Petitionary: Though we see the Ordainer gives all the glory to God, ascribing to him that good will which they have declared in freely undertaking these Duties, without whom we are not sufficient so much as to think one good thought (*u*), much less to make so many holy Resolutions. Now upon this ground, that the pious inclination and religious pur-

(*t*) *Dominus igitur noster Jesus Christus, summus Pastor & Episcopus animarum nostrarum, — vos in hac fide — & in Christiano proposito clementer confirmet, & conservet.* Form. Lips. An. 1624.

(*u*) 2 Cor. 3. 5.

Poſe came from God, the Biſhop proceeds rightly to beg of the Divine Author of their good will, *to grant them ſtrength and power to perform all that they have promiſed*, which is no more but *the accompliſhing of that Work which he hath begun.* They did own (in the firſt anſwer,) that God's Spirit (they believed) moved them to take on them this Sacred Calling, and he diſpoſed them freely to engage, that they will do all the Duties thereof. Now though reſolving to do well be the beginning, yet putting theſe Reſolves in execution, is the finiſhing of every good Work; and Performance is the only perfection of a Promiſe. The Biſhop finds therefore God hath begun, and he hopes he will accompliſh this Work; yea, he may ſay with St. *Paul* to his Philippians, *He makes this requeſt with joy*, being confident of this very thing, *that he who hath begun will certainly go on to perfect this good Work* (*w*). Which place, as we find in the life of St. *Bernard* (*x*), being read in the Church, the ſame day that the holy Father and his Companions had vowed to live a very ſtrict life, they were much encouraged, and went away rejoycing. Our Lord hath declared it is his method *to give to him that hath already* (*y*). He that thankfully receives, and carefully improves a good thought into a holy purpoſe, ſhall be enabled to do what he hath reſolved. Wherefore the Perſons,

(*w*) *Philip.* i. 6.

(*x*) Vit. D. Bernardi, p. 1967.

(*y*) St. *Matth.* xiii. 12. and Chap. xxv. 9.

sons, now to be Ordained, having found the grace of God Making them willing to promise, may say with St. *Augustine* (z), *They hope firmly that the same God will perfect in them, that which they rejoyce humbly to find he hath begun.* And they cannot doubt of that which he hath not yet given them, without being ungrateful for what he hath already bestowed on them. There is no reason why God gives the first Grace, that is purely gratuitous, but to infinite goodness, it is reason enough to give the second grace, to secure his first bounty; for the good inclination and holy resolution must dissolve into air, without his further grace to enable us to pursue and perform them. So that all those who freely make this Promise, need not be discouraged at the variety and difficulty of their undertaking, but chearfully arise and be doing, being well assured the Lord will be with them.

(z) *Ab illo in me perfici fideliter spero, à quo inchoatum esse humiliter gaudeo; nec in eo quod non donavit incredulus, nec in eo quod jam donavit ingratus.* Aug. ad Maced. ep. 52. T. 2. fol. 48.

Secondly. There is a space allowed for the People secretly to pray for these Candidates, who are by the Bishop now recommended to be remembred in the private Devotions of every one in the Congregation; for it is so much their duty to desire the Church may in general be supplied with good Pastors, and their interest to be under the care of such, that all of them who are present are obliged to pray for these now to be sent into God's Harvest; and if any of them be a Relation or

Friend to ſome of thoſe who are to be ordained, or be likely to live in any of their Cures, then they will deſire an opportunity to make ſome ſpecial requeſts to God for them particularly: A Cuſtom as ancient as 'tis pious; in the *Eaſt* 'tis only uſed at the Ordination of a Biſhop (*a*); but in the *Weſt* it is enjoyned when a Prieſt is Ordained; and the old *Gallican* Form was (*b*), The Biſhop ſaid to the People, *Brethren, let us all joyn in one Prayer, that he who is choſen for the help and furtherance of your Salvation, may by God's merciful gift obtain the bleſſing of the Prieſthood, ſo that he may never be found unfit for his ſtation; but that by the privilege of his Office, he may receive the gifts and virtues of the Holy Spirit, through Jeſus Chriſt our Lord*, Amen. Which Form I do here tranſcribe, becauſe if any want fit words for this Secret Prayer, he may be aſſiſted by this ancient compoſure.

(*a*) *Archidiaconus dicit ad Populum*, Tollite in altum mentes & intellectum veſtrum, & poſtulate miſericordiam à Deo clemente pro N. *Morin. de Ordin. Syror. p.* 469.

(*b*) Vid. Mabill. Liturg. Gallic. l. 3. p. 307.

CHAP.

CHAP. VI.

Of the Hymn called, Veni Creator, &c.

§. 1. THE Holy Ghost is that Person of the Blessed Trinity, to which the distributing of the several Offices in the Church, and qualifying the Persons for them, is generally ascribed in Scripture (*c*); and upon that ground, 'tis fit a particular address be made to the Spirit before the Ordination, which we do by the Hymn, which begins, *Come Holy Ghost*, &c. Concerning which I shall observe, That it is said, to have been composed by St. *Ambrose*, and is placed among his Works as an Hymn *for Pentecost* (*d*), and on that day it is annually used in the Roman Church (*e*), and was so of old; for I have by me a very old *Exposition of Hymns according to the Use of* Sarum, wherein this Hymn is explained by the Title *of an Hymn for the day of Pentecost* (*f*). Which Author tells us, *The matter of it, is an invocation of the Holy Spirit*; the intention of the Composer was to *beg of God, to purge our Breasts with his heavenly Splendor, and enlighten us with the graces of his Holy Spirit. The benefit to us*

(*c*) *Acts* xiii, 2, & 4. Chap. xx. 28. 1 *Cor.* xii. 11.

(*d*) D. Ambros. Hymn. 32. Tom. 5. p. 353. *Veni Creator, &c.*

(*e*) Breviar. Clem. 8. p. 625.

(*f*) Exposit. Hymnor. sec. usum Sarum, fol. 30.

will be the ſecuring us againſt viſible and inviſible Foes, and uniting us to him for ever and ever. Which ſhort Paraphraſe ſhews how proper it is on this occaſion; and therefore it was firſt inſerted into the Office for Conſecrating a Biſhop (*g*); and with a later hand put into the Ordination of a Prieſt, about 500 year ago (*h*) in the Roman Church, and ſo it ſtands there to this day (*i*). And the Proteſtants have ſo well approved of it, that the Lutheran Churches begin their Office with the ſame Hymn (*k*). And our Reformers tranſlated it into Meeter in the larger way in King *Edward* the 6th's firſt Ordinal (*l*). Since which time it hath been abbreviated and put into fewer words, but to the ſame Sence, as it ſtands foremoſt here. And I ſhall explain it by a Paraphraſe according to that Form, to ſhew how proper it is for this very place.

(*g*) *Finita Litania — incipit Hymnus, Veni Creator.* Form. vet. circ. An. 1100. ap. Morin. p. 333.

(*h*) Vid. id. ibid. p. 338. An. 1200.

(*i*) Pontif. Roman. p. 48.

(*k*) *Veni Creator Spiritus reple, &c.* Form. Luther. Lipſ. 1624.

(*l*) *See* Spar. *Collections.* p. 151.

A Paraphraſe on the Veni Creator.

§. 2. *Ver.* 1. To thee, O Bleſſed Spirit, who diſpenſeſt thy Gifts to ſuch as are to be admitted to Sacred Offices, we addreſs our ſelves and

and beſeech thee to [**Come**] unto us, O [**Holy Ghoſt**], to aſſiſt us in this great Work of making theſe thy Servants, Paſtors of thy Flock. Do thou their, and [**our Souls inſpire**] with pious Reſolutions and Grace to perform them. [**And lighten**] their Minds and ours [**with**] all ſaving Knowledge, which like [**Celeſtial Fire**] comes down from above, ſhines on our Paths with pure Rays, and directs us the right way to thoſe bleſſed Regions, from whence this Divine Illumination comes.

Ver. 2. As thoſe who were to ſtrive in the Grecian Games, had a Maſter, an *Aleiptes*, to anoint their Bodies, and eſpecially their Joynts with Oyl, to make them nimble, vigorous and fit for Action (*m*): So to us [**Thou the anointing Spirit art**] the great Diſpoſer of us all to our Spiritual Race, [**who doſt**] make our Souls fit for all duties by [**thy ſeven-fold Gifts**] (*n*); that is, by the Spirit of Wiſdom and Underſtanding, the Spirit of Council and Might, the Spirit of Knowledge of the fear of the Lord, and true Piety, which thou doſt [**impart**] freely, and give in large meaſures to ſuch as ſtrive by ſerving thee for a never-fading Crown of Immortality.

(*m*) Χρείομεν ἐλαίῳ τὰ σώματα καὶ καταμαλάττομεν ὡς ἀπηρωμένα γίγνοιτο. Lucinian. ap. Petr. Fabr. Agon. l. 2. c. 2. p. 116. & c. 5. p. 127.

(*n*) *Iſai.* xi. 2. Vulg. Lat. addit —*pietatis*, inde Scholaſtici faciunt ſeptem Dona S. Sancti.

Ver. 3. Let us, and theſe thy Servants, now receive [**Thy Bleſſed Unction**] even thoſe in-

lightning and healing Gifts, compared to Oyl (*o*), but far exceeding it, both in their Original, which is [**from above**], and in their manifold uſe; for to be anointed with this Heavenly Oyl (*p*) [**is comfort**] to the dejected, [**life**] to ſuch as languiſh, [**and fire**] to warm and inflame thoſe who are remiſs in duties of Piety and Charity, making them full [**of Love**] both to God and to their Neighbours. Be pleaſed therefore thus to anoint us, who need all theſe Bleſſed Qualifications.

(*o*) *Oleum, bene S. Sancto comparatur, quia ardens illuminat, & medicans ſanat, & aquis infuſum perſpicuas eas reddit.* Rab. Maur. de inſtitut. Cler. l. 1. c. 30.

(*p*) 1 *John.* ii. 27.

Ver. 4. Material Oyl, being inflamed, is ſoon exhauſted, and then its light ceaſes; but thy Spiritual Oyl will burn and ſhine for ever. By it therefore [**enable**] us to have a right judgment in all things, and direct us [**with perpetual Light**] in all our ways, to cure [**the dulneſs**] of our ſlow underſtandings, and remove the ill effects [**of our**] natural darkneſs, and almoſt [**blinded ſight**] which makes us ſo apt to err in Spiritual things.

Ver. 5. As the Jews when they Feaſted and rejoyced, uſed to anoint their Faces with perfumed Oyl, to make their Skin ſmooth and fair, and give their Countenances a chearful air (*q*); be thou pleaſed in like manner to [**anoint and chear our**] Souls, which have

(*q*) *Pſal.* civ. 15. & *Matth.* vi. 17. *Duo ſunt liquores corporibus hominum gratiſſimi, intus Vini, foris Olei.* Plin. l. 14. c. 22.

have contracted a [soiled Face] and mournful Figure, in our late days of Fasting and Penitence for our Sins; Seal our Pardon and Chear our Spirits [with the abundance of thy grace], which will extreamly refresh us, and make us lovely in our Redeemers Eyes, to whom above all things we desire to be acceptable.

Ver. 6. And that nothing from without may disturb our inward Joy and Comfort, make the world peaceable; [Keep far] off from us all [our Foes] that would invade us from Foreign Countries, and also [Give Peace] to us [at home] in our own Land, that neither this Church or state may be shaken by Faction, Schism or Sedition: And direct us as well as guard us, for [where thou art] our constant [Guide, no ill can come] either to our Souls or Bodies.

Ver. 7. Where thou art our Teacher, Mysteries become easie to our Faith; Therefore do thou [Teach us to know] the Blessed Trinity in Unity for our everlasting Salvation (*r*); even [the Father] Almighty our Creator, the Eternal [Son] our Redeemer. [And Thee], O Holy Spirit our Sanctifier, who proceedest [of both, to be] really Three Persons, and yet [but one] God.

(*r*) *John* xvii. 3.

Ver. 8, *and* 9. Which right Knowledge will direct us rightly to praise thee; So [that] as it has been in the true Church [through the Ages all along] from the beginning, [this may be] also [our endless Song] to be continued down to our latest Posterity, Glory and [Praise] be given [to thy Eternal Merit];

rit]; who art ever deserving from us and all mankind, fresh and lasting acknowledgments: O Blessed [Father] beloved [Son and Holy Spirit], may the Trinity in Unity, and Unity in Trinity thus be adored and glorified for ever and ever. *Amen.*

CHAP. VII.

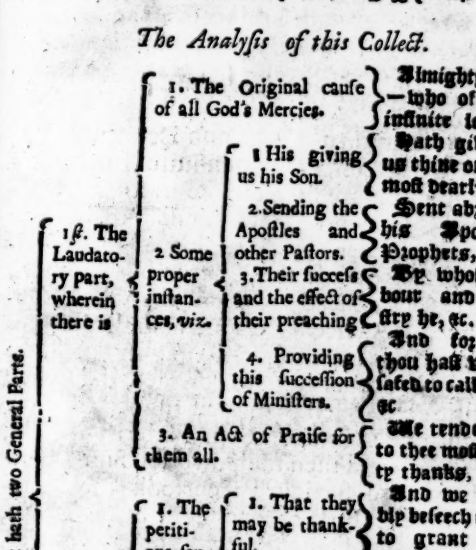
Of the Large Collect before the Ordination.

§. 1. THat Prayer was a Principal Part of this Office was shewed before; the Forms are various in divers Churches, there is something like this of ours in Antiquity (s); but nothing is so full and so exact as this in any Church, being made at the Reformation, and continued ever since, without any alteration.

(s) Clement. Constit. l. 8. c. 24. fol. 141.

The

The Analysis of this Collect.



A

A Diſcourſe upon the larger Collect.

§. 2. **ALmighty God and Heavenly Father, who of thy infinite Love**, &c.] Nothing can more fitly diſpoſe us to praiſe Almighty God, who ſhews himſelf to be our Heavenly Father, by providing a proper Miniſtry for his Spouſe the Church our Mother, than ſerious reflection upon the whole Oeconomy of our Redemption, and all the ſteps he hath made towards this mighty bleſſing: So that 'tis proper here to conſider, that when our firſt Parents fell from their Innocence, they brought two evils upon their Poſterity: Firſt, The Guilt, and then the power of Sin. Now our Lord and Saviour undertook the removing of both: Firſt of our Guilt by his Death, and Secondly of our Bondage under its power, by his moſt holy Ordinances and his Word, and in order to this, he left his Miniſters in all Ages to apply theſe means to this great end: And therefore upon the ordaining new Paſtors, 'tis very fit we ſhould acknowledge, 1*ſt*. In general, The true original of that Fatherly care he hath expreſſed by this gracious Proviſion, which was no merit in us, but his infinite love and innate goodneſs, we did not deſerve nor could we requite ſuch concern for our eternal welfare, his own deſire of our Salvation, and propenſity to do good, alone excited him, this favour was ſhewed freely (*t*). Upon this

(*t*) *Gratia eſt gratis data non meritis operantis, ſed miſeratione donantis*, Aug. Ep. 120.

this principle, he first gave us his only, and (therefore) most dearly beloved Son (*u*). Though he was and had been the delight of his Bosom from all eternity; yet when our Salvation needed him, to be the Author and necessary cause of it (*w*), He freely sent him, not only to take our Nature, but our Guilt upon himself. For which by his Death upon the Cross, he did so fully satisfie his Fathers justice, that he (who never boasted) said *it is finished* (*x*). And St. *Paul* hath declared, *There is now no more need of any other, or further offering for Sin* (*y*), which our most learned Reformers judiciously put into this Collect, and say *he made perfect our Redemption by his Death*, with a plain design to confute that false Opinion of the *Roman Church*, who will have their Priests, to be Sacrificers still, and pretend they are daily to offer up Christs Body and Blood as a Propitiatory Sacrifice, for the Sins of quick and dead: Yea, they have now put this into the Solemn words, by which they make a Priest and say, *Take thou power to offer a Sacrifice to God, and celebrate Masses, as well for the Quick as the Dead* (*z*),

(*u*) *Gen.* xxii. 2. —— Angl. *thy only Son*, ex Hebr. Τὸν μονογενῆ, at LXX. Ἀγαπητόν.

(*w*) *Hebr.* v. 9. Græc. Αἰτῶ σωτηρίας.

(*x*) *Johan.* xix. 30. ἐδὲν λείπει, πάντα τετέλεσται, Theoph. in loc.

(*y*) *Hebr.* ix. 25, 26, and chap. x. 14.

Dead (*z*), and by vertue of this power of offering propitiatory Sacrifices, *Bellarmine* affirms, *Priests* may be called *Mediators* (*a*). So that *Chemnitius* doth not misrepresent them in saying (*b*), *They feign the Priesthood is necessary, that the Church may have Advocates to plead her Cause before Christ the supreme Judge, and by offering a Sacrifice to appease the Fathers wrath, and procure propitiation for the Church:* Now this Opinion, is but late and new, as appears by all their own old rituals, which have no such Form in the consecration of a Priest (*c*), and consequently they are not essential to the being of this Order, because then they who of old were ordained without these words, would be no Priests. But besides the innovation, the Doctrine on which this Form is grounded, is a blasphemous derogation to the one, only and all-sufficient Sacrifice of Christ upon the Cross, and an utter perverting of the nature and end of that Holy Sacrament, which the Scripture never calls a propitiatory Sacrifice, but a commemoration of that Sacrifice, and only a Sacrifice of praise, in remembrance of that which Christ once offered: Wherefore it was necessary our Pious Reformers should put into our Office, an antidote against this Poison; and

(*z*) Pontif. Roman. in Ordin. Presb. p. 50.

(*a*) Bellarm. de miss. l. 1. c. 17. p. 1014.

(*b*) Chemnit. examen Decret. Trident. par. 2. p. 260.

(*c*) Vid. Mabill. Lit. Gallic. p. 307. Morin. de Ordin. Lat. p. 264, &c.

and teach our Priests, that they are not appointed to add any thing to perfect the work of Mans redemption, which Jesus alone Finished, nor are they now constituted to Sacrifice an Expiatory oblation to God, but to teach and convert Sinners among Men: Christ by his death hath reconciled God to them so far, that he is willing to pardon them upon their Repentance, and Ministers are now to bring them to Repentance, and so reconcile God to them: This was the only design of our Saviour, when after his ascension, He sent abroad into the World Apostles, Prophets, Evangelists, Doctors and Pastors, *viz.* To go and teach all Nations, *&c.* and to gather a great Flock in all parts of the Earth, who by their Devotions and Holy lives, might set forth the eternal praise of his Holy name: And thus we here commemorate the Author and the end of these Ministerial Offices: But withal we remember also, the success of these first Preachers, by whose Labours, out of the unbelieving Jews and Gentiles, very many millions of Converts were made in a few years; yet the Collect notes, it was Christ who (by these holy instruments) did gather this great Flock together, for nothing less than a Divine power could work so great a Wonder; It had been impossible, without the miraculous assistance of Jesus and his Spirit, that a few poor despicable Men without human Learning, or any force, should in so short a space have triumphed over the obstinacy and malice of the Jews, who had crucified their Saviour; and over the power and inveterate prejudices of the

the Gentiles, who worſhipped Stocks and Stones, their fellow creatures in Heaven and Earth, yea Devils and evil Spirits: Yet innumerable multitudes of theſe were brought over to believe Doctrines, far above the reach of human Reaſon, as well as contrary to all their former Notions, and perſuaded to practiſe Rules of ſtrict Holineſs directly oppoſite to their old vicious habits and worldly intereſt: So that within an Age or two, The Apologiſt openly tells the Emperor, *that though Chriſtianity was lately ſet up, it had already filled their Cities, Provinces, and all eminent places of the Empire, even the Palace, the Senate and Pleading places, leaving only the Temples for the Heathens* (*d*). And the next Century was bleſſed with the Converſion of the Emperors themſelves, and the extirpation of *Judaiſm*, and Idolatry out of theſe parts of the World: 'Tis true, the Apoſtles and their glorious Succeſſors planted this Faith by their Doctrine, their good Example, and their Miracles, and watred it with their Blood, but God alone gave this wonderful encreaſe (*e*). Now there are two Reaſons why we remember this here. Firſt, More remotely to encourage our new Paſtors to hope for the Divine aſſiſtance, ſince they are appointed by the ſame God to ſucceed in the ſame Employment. Secondly, To engage us to render moſt hearty thanks to the

(*d*) *Heſterni ſumus & veſtra omnia implevimus, urbes, inſulas, caſtella—— palatium, ſenatum, forum, ſola vobis templa reliquimus*, Tertul. Apol. cap. 37. p. 30.

(*e*) 1 *Corinth.* iii. 6.

the Lord for these great benefits flowing from his eternal goodness; that is, for sending such useful orders of Men into the World, to save so many millions of Souls, and for laying so strong a foundation for his Church at first, that the saving knowledge of his Holy Gospel hath continued throughout all Ages, and spred over all Nations, so that we whose Ancestors sat in the shadow of Death, we who live in the last of times, and a remote Angle of the World, have this saving light clearly shining among us: And here to heighten our gratitude, and tune our praises to the highest key, we also fitly remember this present instance of God's goodness, in calling these that are now to be ordained, to that same Office and Ministry, which he first appointed for the Salvation of Mankind. This shews he takes the same care of, and has as much love for our Souls, as for the Souls of our Forefathers. He knows our Christian Priests *also must be many, because they are not suffered to continue by reason of Death* (*f*). The individuals are mortal, and so a succession is necessary (*g*); it is certain, the particular Priests must die, but by this constant supplying all the vacancies, the Priesthood becomes immortal (*h*). Our dearest Lord promised his Disciples, when he gave them their Ministerial Commission, *that*

(*f*) *Hebr.* vii. 23.

(*g*) *Deus qui provides mortalibus successiones*, Orat. in Ordin. Presb. Clem. constit. l. 8. c. 24.

(*h*) *Principes mortales Rempublicam æternam esse*, Tacit. Annal. l. 3. cap. 6. pag. 301.

he would be with them always, even to the end of the World (*i*). He knew they could not live ſo long; and therefore the promiſe is to all their Succeſſors (*k*), to the Office rather than the Perſons: For ſo long as there are Souls to be ſaved (as there will always be to the worlds end) ſo long our moſt gracious Lord hath taken care there ſhall be proper orders of Men to ſave them, for which if we have any ſenſe of his goodneſs, or any concern for our own Salvation, we are on this occaſion bound humbly to thank, heartily to praiſe, and devoutly to worſhip him, and this may ſuffice for the Laudatory part.

(*i*) *Matth.* xxviii. ult.

(*i*) Οὐ γὰρ οἱ ἀπόστολοι ἔχει τῆς συντελείας ἔμελλον ζῆν, ἀλλ' ἡμῖν ἐν τοῖς μεθ' ἡμᾶς ὑπισχνεῖται τοῦτο, Theoph. in loc.

§. 3. **And we humbly beſeech thee, by the ſame thy bleſſed Son, to grant unto all,** &c.] Having excited our ſelves to a vigorous Devotion, by theſe obliging memorials of God's care for our eternal welfare, we fitly begin to pray it may not be in vain. When the Vine-yard is dreſt with ſo much coſt and pains, it is a ſhame it ſhould bring forth either no fruit, *or only wild Grapes* (*l*); this will highly offend God, and end in our own ruin at laſt (*m*). Such kindneſs and culture deſerves a very plentiful return (*n*).

(*l*) *Iſai* v. 2. — *Pro uvis labruſcæ*, Prov. *pro ſpe fruſtrata*, Druſ. prov. cent. 1. Claſſ. 1.

(*m*) *Hebr.* vi. 7, 8.

return (*n*). Heaven justly expects it, and therefore we Pray, through the Mediation of Jesus Christ, That, not only we but all other Christians, who in any part of the World believe in, and call upon God's holy name, by these Mens preaching (*o*), may not only bless him at present (as is done in the words of this Collect) but also continue to shew our selves truly thankful to Almighty God, for this his extraordinary care of our Souls, as well as for all other his benefits: Now true gratitude to God for appointing and sending his Ministers, will express it self, by our reverencing their Persons, attending on their Administrations, giving great regard to their advice; their exhortations and reproofs, looking on them as the Physicians of our Souls, and consulting with them, when we need Direction or Comfort, Encouragement in well doing, or Aid in resisting Temptation: If we were to pass a difficult and dangerous way, and had a guide sent us by a kind friend, nothing can prove us grateful for the favour, but our frequent enquiring of, and duely following this Director, and if our People do not treat their Pastor so, they are unthankful to God, unkind to his Messenger, and careless of their Souls health: By letting our Pastor know our case, he will be enabled

(*n*) *Debemus imitari agros fertiles, qui multo plus afferunt quam acceperunt*, Cicer. de offic. l. 1.

(*o*) *Rom.* x. 14, 15. *Emissione auditus, ex auditu fides, à fide oratio.*

to apply proper remedies for our Ignorance or Infidelity, and so we should daily encrease in Faith and Knowledge, and answer the end of this Heavenly Mission, by our growing up to a perfection in Christ Jesus (*p*). If we see a Husbandman going to Sow we wish him good speed, even in common Charity; but when our own Souls are the Field, and we now behold fresh Labourers sent into God's Harvest, shall we not wish them success in the name of the Lord (*q*), especially since by their prospering we improve; it may please them, but the profit is principally ours; yet so, as we only are the losers, if he do his Duty, and we reap no advantage, for he shall be rewarded according to his pains, not after his success (*r*). So that we are infinitely concerned to do our best that his Ministry may profit us all, and then both these Ministers and those over whom they are appointed may joyn in Glorifying God's name, the Pastor for God's blessing on his Ministry, and the people for the good they have had by his labours. And besides the glory thus comming to God, from those who are now made Christians; his prospering the labours of those his Servants will also enlarge his Kingdom, by the convincing of Infidels,

(*p*) *Ephes.* iv. 13.

(*q*) *Psal.* cxxvi. 5, 6. *Ruth.* ii. 4.

(*r*) 1 *Cor.* iii. 8. Gr. Κατὰ τὸν ἰδίον κόπον ὃ κατὰ τὸν κάρπον τί γάρ εἰ ἔργον μὲν ὃκ ἐτέλεσεν; ἐκοπίασε δὲ, Theoph. in loc.

fidels, and converting impenitent Sinners; who from slaves of Sathan and Heirs of Hell, may become Subjects to the King of Heaven and Heirs of Glory: These are the desirable fruits, the happy consequences of a good Pastors doing his Duty with success, and if we seriously consider their number and mighty importance, it will move us earnestly to beg of God to bless these Mens present undertaking and future endeavours, *through Jesus Christ*, who Liveth and Reigneth, &c. *Amen.*

CHAP. VIII.

Of the Solemn Words.

§. 1. HAving ſpoken of the Impoſition of Hands (which Rite is common to all Three Orders) in the former Part (*s*); I am now only to obſerve, that as the Prieſt and Deacon have diſtinct Offices, ſo (in our Church) they are admitted to them, by a different Form of words, which is more proper, than with the Greeks, to uſe the very ſame Form for a Prieſt as they do for a Deacon, only naming the ſeveral Orders (*t*); herein therefore we follow the uſage of the Weſtern Church as the beſt, for they have two diſtinct Forms for theſe two Orders (*u*), and uſe the firſt part of this Form of ours, (*Receive thou the Holy Ghoſt*, &c.) without any variation. I confeſs *Morinus* affirms, that the ancient Forms of Ordination, as well in the Latine as the Greek Church, were only Prayers for the Holy Spirit, and invocatory, not indicative or imperative; which uſage (as he proves) began to be added in the Margin of the old Formularies about 500 years ago (*w*). And after that,

(*s*) See Par. I. Chap. 4. §. 1.

(*t*) Vide Euchol. p. 250. Collat. cum p. 292.

(*u*) Pontific. Roman. p. 53.

(*w*) Vid. Morin. de Ord. Latin. in Vet. Form. circ. An. 1180. p. 338. Item Exercit. 2. Par. 3. c. 2. p. 22.

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it was made by the School-men, the Form of the Character, and the sole words by which it was conveyed or communicated: I shall not dispute that nicety, but since I find our Reformers have retained these Words, I doubt not but they derived them from an higher Original, even from the Holy Gospel, out of which I shall now shew both parts of this Form are taken.

§. 2. **Receive the Holy Ghost for the Office and Work of a Priest**, &c. — **whose Sins thou dost forgive, they are forgiven**, &c. — **And be thou a faithful dispencer**, &c. — **In the name of the Father**, &c.] This Form is taken from our Blessed Saviour's own Words, after his Ascension, when he solemnly Sent his Disciples to Preach the Gospel; for then he said, *receive ye the Holy Ghost*, &c. (z); Hence the Lutheran Form prescribes the reading these very words out of St. *John*'s Gospel (y); and then (after the Lord's Prayer and a Collect) that Office thus explains them, *We commend to you the Ministry of the Word of God, and the power of the Keys in binding and loosing Sins, and in the administration, distributing and consecrating the Venerable Sacraments according to the institution of our Lord Jesus Christ, in the Name of the Father*, &c. And doubtless no words can be fitter, than those spoken on the same occasion by our Saviour, who had been sent by

(x) *John* XX. 21, 22, 23.

(y) Legatur ex Johan. Cap. 20. *Dominus noster Jesus Christus dixit — Accipite Spiritum Sanctum, &c.* Form. Lips. An. 1624.

his Father (after the Holy Ghoſt deſcended on him) to Preach the Goſpel, which he had hitherto done by himſelf; but being now to leave the Earth, hereby he delegates this Work to his Apoſtles, and *ſends them with the like Qualifications and Authority, as he was ſent by his Father.* Now as *Eliſha*, being to ſucceed *Elijah* in his Office, was to have a ſhare of his Spirit (z); even ſo Chriſt gave to the Apoſtles, his Succeſſors, the Holy Ghoſt, that is, the ordinary aſſiſtance thereof, ſo far as was neceſſary, in order to reconcile Sinners to God by preaching the Goſpel. For we muſt diſtinguiſh this firſt Miſſion for the ordinary Office of Paſtors (which was always to continue in the Church) from that extraordinary Miſſion and Miraculous giving of the Holy Ghoſt on the day of Pentecoſt, after his Aſcenſion. That made them Apoſtles, and gave them an extraordinary Authority, neceſſary for the firſt planting of the Goſpel, which Office was to ceaſe: But theſe Gifts of the Spirit, which our Lord gave them, when he breathed on them, were ſuch as were neceſſary for them, and all their Succeſſors to the end of the World; for ſo long, in this manner, our Lord hath promiſed to be with ſuch as are called to be Miniſters. So that theſe Words, *Receive the Holy Ghoſt*, &c. are properly uſed by us on the ordinary Miſſion of Paſtors; and ſo it is declared to be only ſo far as is neceſſary *for the Office and Work of a Prieſt*,—(not to work Miracles, or ſpeak with other Tongues, but) in order to execute

(z) 2 *Kings* ii. 9.

cute the several parts of the Pastoral Office, *viz.* *1st.* For the remitting and retaining Sins. *2ly.* For the dispensing of the Word and Sacraments. As to the first we must observe, that the Fathers, generally explain this communication of the Spirit, to be a granting to the Pastor the power of absolving such as are penitent, and of denying absolution to the impenitent (*a*), and so our Lord himself expounds it; for he adds —— to his giving them the Holy Ghost — *Whose Sins ye remit they are remitted*, &c. Now this power of Absolution is one of the ordinary parts of the Sacerdotal Office, (as I have shewed before (*b*)): And therefore when Christ made his Disciples Pastors, he gave them the Holy Ghost to this purpose, and a power to communicate it for the same end to such as they did ordain to succeed them (*c*), because without this Power they could not rightly perform their Ministry. We see that repentance and remission of Sins were always the main subjects of our Saviours and his Apostles Preaching (*d*). Now

(*a*) *Qui Spiritum Sanctum accepit, & solvendi peccata potestatem & ligandi accepit.* D. Ambros. de Pœnit. l. 1. c. 2.

Spirit. Sancti gratiam acceperunt qua peccata dimitterent, &c. Hieron. Hebid. ep. 150. T. 3. p. 233.

Dicit, Accipite; & subjicit, Si cui, &c. hoc est Spiritus dimittit, non vos. Aug. Hom. 23. p. 103.

(*b*) *See Compan. to the Temple*, Part 1. §. 4. p. 43, &c.

(*c*) *Acts* ix. 17. 1*Tim.* iv. 14. 2*Tim.* i. 6.

(*d*) *Mat.* iv. 17. *Luk.* xxiv. 46. *Act.* ii. 38. & x. 43. & xxvi. 18.

when

when hereby ſome were brought to unfeigned Repentance, and others remained obſtinate, it was abſolutely neceſſary the Paſtors ſhould have Authority to declare, that the Penitents ſhould be abſolved by God, to pray to him to pardon them; yea, and to comfort them further, by pronouncing their Remiſſion in God's Name; and on the contrary, to declare the Obdurate bound by the guilt of their Sins, and liable to God's wrath: yea, to pronounce them Excommunicate, out of the Church, wherein Remiſſion of Sins alone is to be had. Theſe Keys (St. *Ambroſe* ſaith) *Every Prieſt, as well as* Peter, *doth receive* (*e*); and upon this Principle the whole Conduct of keeping Men under cenſures for longer or ſhorter time, according to the degree of their penitence, was committed to Prieſts (by advice of their Biſhops (*f*)) by all the Primitive Canons, and under the ſame Regulation they enjoy this Power at this day. Now if any think it too bold, for a Biſhop to uſe the words of Chriſt. I reply, he pronounces them as God's Embaſſador, (as the Form it ſelf declares) *In the Name of the Father, Son,* &c. he acts only Miniſterially, God gives the Spirit by the impoſition of his hands with the Presbytery (*g*); it is God's

(*e*) *Claves illas Regni Cælorum, quas in B. Petro, cunctis ſuſcepimus Sacerdotes.* Ambr. de dig. Sacerd. c. 1.

(*f*) Con. Ancyran. Can. 2. & 5. Bev. T. 1. p. 376, & 379.
Item Theodor. pœnit. c. 43. p. 35. & ibid. obſerv. p. 113.

(*g*) *Deus dat Spiritum Sanctum, non enim humanum hoc opus—Sed qui invocatur à Sacerdote, à Deo traditur, in quo Dei munus, miniſterium Sacerdotis.* Ambr. de Sp. S. l. 1. c. 7. p. 223.

God's Gift conveyed by his Deligate, which is the way that he chooſes to beſtow it; for he could have given St. *Paul* the Spirit immediately when he called him to be a Miniſter, but thought fit to ſend *Ananias* to him (as the Text expreſſes it) — *that he might be filled with the Holy Ghoſt* (*h*). We have already ſhewed, that the various Offices in the Church are diſtributed by this Bleſſed Spirit; and why ſhould we not believe (with St. *Leo*) that he who impoſes the duty will aſſiſt us in the Adminiſtration of it (*i*). We cannot execute this Office, to which the Spirit of God hath called us, unleſs we do *receive the Holy Ghoſt*; ſo that we ought not to doubt, but God will by this Rite and theſe Words give his Holy Spirit, when ſo many joyn to ask it upon ſo great and neceſſary an occaſion (*k*), eſpecially if the Parties put no bar to it, by their unworthineſs or unpreparedneſs to receive it. *Finally*, Some will have this Form to be no more than Optative, and ſay, that *Receive the Holy Ghoſt*, implies only *Mayeſt thou Receive*, &c. But I think there is no need to ſtrain the words, becauſe the plain import of them is very proper for God's Repreſentative in this caſe, as hath been already proved. But whether we interpret them Poſitively, or as a Wiſh, let the Paſtor firmly believe, that ſo much

(*h*) *Acts* ix. 17.

(*i*) *Qui mihi eſt oneris Author, ipſe fiet Adminiſtrationis adjutor, dabit virtutem qui contulit dignitatem.* Dict. P. Leonis mag.

(*k*) St. *Luke* xi. 13.

much of the Holy Ghoſt and his Gifts are now imparted to him, as are neceſſary for the diſcharge of that Office to which the Spirit hath called him, ſo much as will qualifie him to judge ſo rightly concerning remitting and retaining Sins, that God may ratifie his Sentence in Heaven, forgiving thoſe he declares Penitent, and condemning ſuch as he pronounces Impenitent; and this will make him careful in his managing of Sinners, and bring a great and deſerved veneration upon all his Solemn Acts of Eccleſiaſtical Diſcipline, as well as incredible benefit to his Peoples Souls.

§. 3. 2*ly*. The other part of theſe Solemn Words, are a ſtrict charge to him that is Ordained, to be *a Faithful Diſpenſer of God's Holy Word and Sacraments*]. I have ſhewed before they are Stewards of theſe Myſteries (*l*), that is, (in the French idiom) *Diſpenſers*. And hence St. *Paul* calls his Preaching, and other Miniſterial Acts, *a Diſpenſation committed to him* (*m*). Now as to the Word of God, the faithful diſpenſing of it, is to give every Soul its proper Portion; ſo our Paſtor muſt offer eaſie Truths, plain Similitudes and Examples, to inform the Ignorant, to prepare higher Notions and ſtricter Rules for the Stronger and more knowing; he muſt have ready Promiſes to comfort mourning Penitents, Threatnings to warn bold Sinners; Counſel to ſettle the doubtful Minds,

(*l*) *See* §. 3. *ſupr.*

(*m*) 1 *Cor.* ix. 17. *Epheſ.* iii. 2. *Coloſſ.* i. 25. *ubi Græc.* Οἰκονομίαν.

Minds, Exhortation to quicken negligent Loyterers, and Reproofs to check forward Offenders. All these are in God's Word, and every one of these kinds, are proper Food at some times for the Souls that are under his Charge; his Prudence must allot every one their Portion according to their temper and necessity; and he must act faithfully, as well as wisely; he must be impartial, and fear no Man for his greatness, nor despise any for his proverty; he must not spare a Friend for Favour, no nor expose an Enemy out of Evil Will, because their Souls are at stake; and there is a Curse upon those *who do this work of the Lord deceitfully* (*n*). But this relates chiefly to the Pastors private applications, besides which, it is their duty to Preach once at least in Publick, on Sundays and Holydays, by the ancient and modern Canons also (*o*); and this Office they must be Faithful in, as far as a Publick Place will allow. They must conceal no necessary, nor publish any unnecessary Truths; they must reprove in general the most prevailing Vices of their People, and exhort them especially to such Duties as they are most negligent in: and if they know (as he ought) the state of their Peoples Souls, they may so contrive this general Discourse, that like a well-drawn Picture, it

(*n*) *Jer.* xlviii. 10.

(*o*) *See* xlv. Can. Eccl. Angl. *Ut omnibus Festis & diebus Dominicis unusquisque Sacerdos, Evangelium Christi prædicet Populo.* Egb. Can. 3. Spelm. T. 1. p. 259. id. Cap. 52. Edgar. p. 454. Can. 23. Ælfric. ibid. p. 578. Capit. Carol. M. l. 1. c. 166.

it ſhall ſeem to look directly at every one in the company; ſo that every one may eaſily know and apply his own portion to himſelf. The ſame fidelity muſt be ſhewed alſo in diſpenſing both Sacraments, by taking care that Infants do not (by their neglect die unbaptized,) nor forget their Vow after they have been baptized, by preparing their people for receiving the Communion worthily, frequently diſpenſing it publickly to thoſe in Health, and privately to the Sick, encouraging ſuch as are fit for it to come often, and warning all notorious Sinners, eſpecially thoſe in malice, to repent before they preſume to come to this Holy Table. And they that thus behave themſelves in God's Houſe (*o*), ſhall from their great Maſter hear that joyful Eulogy, *well done, ye good and faithful Servants, enter ye into the Joy of your Lord.*

(*o*) *Matth.* xxv. 21. *Euge, bone ſerve, &c.*

Having ſpoken of the delivery of the Goſpel to a Deacon before (*p*), I am only to add, that the difference is, the Prieſt hath *the whole Bible delivered to him*, with words containing *a Solemn Grant of full Power and Authority to Preach out of it, and Adminiſter the Sacraments according to it in the Congregation, whereto he ſhall be appointed:* And whereas of old, both in the *African* and *Weſtern Churches* as well as the *Eaſtern*, this rite was only uſed at the Conſecration of a Biſhop, in later times it was uſed to a Prieſt, who (as *Iſidore* obſerves) *has alſo*

(*p*) Diſ. on. Ord. *of a Deacon* chap. 4. §. 4.

also the Dispensation of the Divine Mysteries committed to him, and he is collegue to the Bishop in presiding over the Church, in consecrating the Sacrament and Preaching to the people (q); but with this difference, the Priest acts subordinately, and is confined ordinarily to one Parish, but a Bishop is the Supreme in Ecclesiastical matters through his whole Diocess: There are more Ceremonies and solemn words in some other Churches, especially the *Roman*, where of late *they deliver a Patin with Wafers, and a Chalice with Wine and Water* (r), *giving them power to offer a Sacrifice to God, and celebrate Maß for the Quick and Dead:* But we may observe, *Morinus* could not find this Form in any Ritual above 700 years old; So likewise the blessing, the several vestments and forms of delivering them, the anointing the Priests hands in the Latin Church (s). The kiss given to the newly ordained Presbyter, by the Bishop and all the Priests present in the Greek Church (t), are justly laid aside by our Reformers, as being either

(q) *Presbyteris sicut Episcopis, dispensatio mysteriorum Dei committitur, præsunt enim Ecclesiis Christi, & in confectione divinæ corporis & Sanguinis Consortes sunt cum Episcopis— &——in officio prædicandi,* Isid. Hispal. de offic. c. 7.

(r) *Accipe potestatem offerre sacrificium Deo missamque celebrare tam pro vivis quam pro defunctis,* Morin. de Lat. ord. p. 319.

(s) Vid. Pontif. Roman. p. 47, & 49.

(t) Euchol. p. 294. & notis p. 298.

inno-

innovations, or too trifling for ſo grave an Office as this.

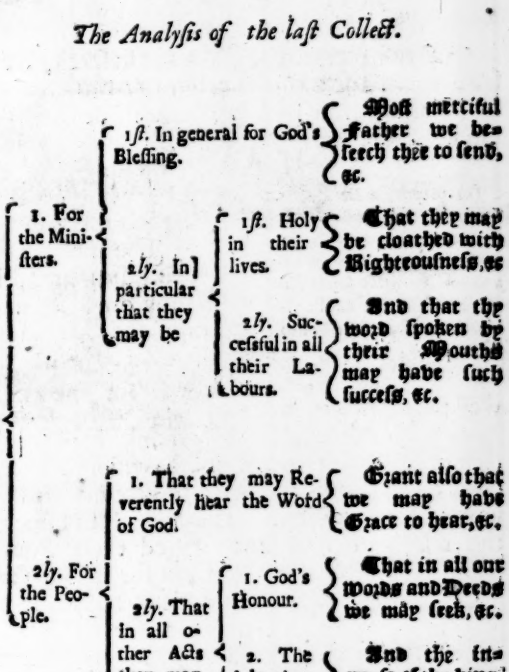
CHAP. IX.

The laſt Collect.

§. 1. THere is nothing remaining of a material difference between the former Office and this, but one proper concluding Collect, which ſeems peculiar to our Church, and how ſuteable it is for the occaſion, the enſuing Analyſis and Diſcourſe will ſhew.

CHAP.

The Analysis of the last Collect.



A Diſcourſe upon this Collect.

§. 2. **Moſt merciful Father we beſeech thee to ſend upon theſe thy Servants, thy Heavenly Bleſſing,** &c.] The ancient Forms of Ordination are uſually concluded with a valedictory Bleſſing, or elſe will a Prayer for a Bleſſing (*u*), our Church uſes both: The firſt Petition, being in general for a Bleſſing on theſe newly ordained Miniſters, is introduced with remembring, that the God we pray unto is not only *moſt mercyful in his Nature*, but through Chriſt ſtands in the relation of a *Father* to us, both which are motives to excite us to ask, and grounds for our hopes of prevailing. The merciful temper of the Kings of *Iſrael* encouraged their Foes to Petition for favour (*w*): And 'tis our Saviours argument (*x*), that if earthly Fathers can deny nothing which their Children crave, then doubtleſs our Heavenly Father will not with-hold his Bleſſing from us, when we beg it ſo importunately: We know that the Man who is bleſſed by God muſt be always ſucceſsful, becauſe *the Lord makes whatever he doth to proſper* (*y*), and indeed his Bleſſing compre-

(*u*) *Benedictio Dei Patris, Filij, &c. deſcendat ſuper vos, &c.* Morin. de ord. Latin. —*ſuper hunc famulum tuum—munus tuæ benedictionis infunde*, Lit. Gallic. ap. Mabil. pag. 307. Et Pontif. Rom. p. 47.

(*w*) 1 *Kings* xx. 31.

(*x*) S. *Luke* xi. 9.

(*y*) *Pſalm.* i. 3. *Benedictio eſt augmentatio bom*, Rab. ap. Fag. in Gen. i. 22.

prehends all sorts of good things which we can wish, or he can give, but more particularly. We first pray that their Lives may be Holy, and this in *David*'s phrase, whose Petition for Sion is, *That her Priests may be cloathed with Righteousness* (z), which implies that Holiness is the most glorious of all Robes; the innocence signified by their White garment (the clothing of the Saints (a)) makes them shine more, than all their other Sacred Vestments, and the Phrase denotes further, their being full of all Virtues, wholly covered all over with goodness; and no doubt a Priest so qualified is an honour to the Church, and a mighty blessing to his own people. Secondly, Since they have promised diligently to preach God's word, we pray they may be successful to that degree, as never to *speak in vain*, which was a blessing granted to *Samuel*, one of God's chosen Priests, *that none of his words fell to the ground* (b); that is, failed of success: and he promiseth in Isaiah, *that none of his words shall return to him void*, but shall accomplish his pleasure, and prosper on his Errand (c). The Word of God is often compared to good Seed, and 'tis great pity all of it should not bring forth fruit (d). And when

(z) *Psal.* cxxxii. 9.

(a) *Revel.* xix. 8.

(a) 1 *Sam.* iii. 19. *Cadere in terram, est perire.* Matth. x. 29. *Nihil ex ijs quæ locutus est irritum fuit,* Eucher. in loc.

(c) *Isaiah* lv. 2.

(d) *Matth.* xiii. 8.

it doth ſo, it brings abundant glory to God, and a mighty ſatisfaction to his Meſſengers, if their inſtructions and advice, exhortations and reproofs be always ſucceſsful (as we pray they may) a good Paſtor will think all his pains well beſtowed, though he were to have no other Reward. But 2*ly*, Since the effect of his Miniſtry depends upon the peoples receiving the word of God aright, as well as upon his faithful diſpenſing it, and the hearer muſt contribute as much to its ſucceſs as the ſpeaker (*e*); we pray for the people alſo, that they may *have grace to hear and receive*, that which is delivered out of God's word, as the means of their Salvation, for the Seed was equally good, but the Crop was different, according to the diverſity of the Soil (*f*), and we ſee that unbelief hindered the efficacy both of our Saviour's preaching and his miracles alſo (*g*). It is St. *Paul*'s obſervation, that *it was the Faith of the* Theſſalonians, *and their receiving his Preaching, not as the words of Man, but as the word of God* (as in truth it was) *which made it work effectually* (*h*), and the word preached *did not profit thoſe who heard it without Faith* (*i*). So that being deſirous the Preacher ſhould be ſucceſsful, we

(*e*) Τῷ μὲν λέγοντι ὅλον τὸ ἔργον, εἶναι, τῷ δὲ ἀκούοντι οὐδέν, Plut. de audit.

(*f*) *Matth.* xiii. 4, 5. 7 & 8.

(*g*) *Ibid.* ver. 58.

(*h*) 1 *Theſſal.* ii. 13.

(*i*) *Hebr.* iv. 2.

we must pray for the People, that they may receive his words as a means appointed by God for the Salvation of their Souls: Not as if every word of a Sermon were the very word of God (as some of our Dissenting Teachers have falsly and arrogantly pretended,) but because Preaching in general, is an Ordinance appointed by God for Mens Salvation (*k*); therefore when the Preachers Instructions, Arguments and Admonitions are taken out of God's word, or agreeable thereunto; then we must receive them with great Reverence, not as if it came meerly from him; that is, the Speaker, but as Counsel, Comfort, Direction or Reproof, sent us from God himself for the saving our Souls. So that we must lay up these things in our Hearts, and guide all our *Words* and *Deeds* thereby: Now, if we do thus hear and receive the Sermons preached to us, the blessed effect will be, that all our Words and Actions will tend to the advancement *of God's Glory and the enlarging his Kingdom.* We shall praise God daily our selves, and perswade others to joyn with us, we shall glorifie him also; not only with our Lips but in our Lives, for Men will see our good works, *and glorifie our Father which is in Heaven* (*l*). We our selves shall be so throughly converted as to demonstrate by our Deeds, that we are faithful Subjects of Christ's Kingdom, and by perswasion as well as example, we shall labour to bring

(*k*) *Rom.* x. 13, 14, 15. 1 *Cor.* i. 21.

(*l*) *Matth.* v. 16.

in as many Sinners as we can to that due obedience, which all Men owe to his Authority: Now ſince ſuch bleſſed and deſireable effects will certainly flow from theſe Paſtors faithfully diſpenſing the Word of God, and the Peoples rightly receiving it; Oh with what Fervency ſhould we now put up theſe neceſſary requeſts; when we ſee them juſt ready to put their ſickles into Gods Harveſt! May the gracious Lord of this Harveſt, for Jeſus Chriſt his ſake aſſiſt and bleſs both Prieſts and People, ſo ſhall his Name be glorified, and his Kingdom encreaſed, by large and conſtant Additions to the Church of ſuch as ſhall be ſaved. *Amen.*

A

A

DISCOURSE

UPON THE

OFFICE

For Conſecrating

BISHOPS,

Where it differs from the former.

A Preface, concerning the Election of Biſhops.

§. 1. OF the Election of the Clergy in general, and of Biſhops among the reſt, till the Empire became Chriſtian, we have treated already; and ſhewed that the right of chooſing was then in the Clergy; and the Peoples part was only to teſtifie their ſatisfaction in the choice; but this would not ſatisfie them after Peace was re-

ſtored to the Church, in great Cities eſpecially, where the People fell into ſuch Factions and Mutinies, that *Conſtantine* was forced to interpoſe. Thus at *Antioch*, the Citizens would have forced the Biſhops, aſſembled in a Synod on the vacancy of that See, to remove *Euſebius* from *Cæſarea*, and make him their Biſhop, contrary to the Canons (*a*); which the Emperor hearing, he forbid that removal, and propoſed two Prieſts, (*Euphronius* of *Arethuſa*, and *George* of *Cappadocia*) to the Biſhops, requiring that one of them, or ſome other duly qualified, might be canonically choſen; and the choice fell on the former of thoſe nominated by the Emperor, *viz. Euphronius:* So that the Popular Election was rejected, and the Biſhops choſe by directions from the Emperor. 'Tis true, the People very often, with the inferior Clergy, in places remote from the Court, pitcht upon the Perſons, and deſired the Biſhops, in their Synod, to chooſe him, as it was in the Election of *Athanaſius* at *Alexandria* (*b*), and ſo in many other places, that St. *Baſil* tells the People of *Neocæſarea*, *It was their part to requeſt, and God's to ſhew who ſhould be their Biſhop:* that is, *by the Votes of a Synod*, which was then eſteemed a declaration of God's Judgment (*c*). And

(*a*) Κατὰ τὸν τῆς Ἐκκλησίας κανόνα καὶ τὴν Ἀποστολικὴν παράδοσιν. Euſeb. vit. Conſtant. l. 3. c. 60. p. 382, &c.

(*b*) Πᾶς ὁ λαὸς ἀνεβόων ἐκέρδιον Ἀθανάσιον Ἐπίσκοπον. Athan. Apol. 2.

(*c*) Τιμᾶτον μὲν αἰτῆσαι — τῷ κυρίῳ δὲ ἀναδεῖξαι. Baſil. ep. 62. — *Nempe Synodi judicio*, Petr. de Marc. de Concord. l. 8. c. 5.

And the usual method of Elections then, may be gathered from the Objections against the making of *Lucius*, an Arian, Bishop of *Alexandria*, *viz.* that he came not in *by the judgment of an Orthodox Synod, by the votes of the Clergy, or the request of the People (d).* But even this liberty of petitioning the Bishops, proves the People could not Elect a Bishop. Nor did they always fix upon the Person; the Synod sometimes named the Person, and the People afterward expressed their satisfaction, by loud acclamations of *Worthy*, *Worthy*, as in the Election of *Peter* to be Bishop of *Alexandria* (e). Nor did the Bishops, who strictly adhered to the Canons, like the Encroachments of the People. Hence the old Bishop of *Nazianzen* writ to the Citizens and Bishops assembled at *Cæsarea*, then void, to recommend St. *Basil* for that See (f), telling the People he knew him to be very fit, *and if they would needs judge of this in their Companies and Tribes, disturbing the exact manner of Elections by the Crouds interposing, he would have no hand in it (g).* But where the Emperor was present, he generally recommended

(d) Οὐκ ἐπισκόπων ὀρθοδόξων συνόδῳ ὑ ψηφῷ κληρικῶν, οὐκ αἰτήσει λαῶν. Theod. Hist. l. 4. c. 20. p. 131.

(e) — καὶ ὁ λαὸς δὲ ἅπας ταῖς εὐφημίαις ἐδήλουν τὴν ἡδονήν. Theod. Hist. l. 4. c. 18. p. 127. An. 371.

(f) Greg. Nazianz Ep. 22, & 23. p. 785.

(g) Ὑμεῖς — ἄμεινον ψηφιεῖσθε, οὗτοι μὲν οὖν ἐξελθόντες καθ' ἑαυτοὺς ἐβουλεύοντο. Theod. l. 4. c. 5, 6.

mended the Perſon; and upon a vacancy at *Milan*, the Biſhops aſſembled, deſired *Valentinian* (then in that City) to chooſe a Succeſſor; but he telling them they were fitter to judge than he, they went aſide to conſult, and then the People falling into Factions, *Ambroſe*, the Emperors Officer coming to compoſe the People, was accidentally named; and the Emperor and Biſhops liking the Perſon, he was choſen by general conſent. This indeed was an extraordinary Election, but we ſee it was intended the Biſhops ſhould chooſe, and the Emperor approve. But that which made it moſt commonly neceſſary, for the Emperors to interpoſe in Elections, was the violent Seditions naturally conſequent upon the Peoples pretending to chuſe. So it happen'd at *Rome*, where upon a Competition between *Damaſus* and *Urſicinus*, many were ſlain on both ſides, ſo that the Emperor's Officer was forced to quell the Tumult, and puniſh the Ring-leaders of that mutiny (*h*); and at laſt *Valentinian* fixed *Damaſus* in the Papal Chair (*i*). So about fifty years after, a New Schiſm ariſing between the Parties for *Boniface* and *Eulalius*, the Emperor *Honorius* decided the matter in favour of *Boniface*, and (at that Pope's requeſt) made a Law, *That for the Future, if any difference hapned, he ſhould be Biſhop of* Rome *whom, by a New Appointment, the Divine Judgment, and the Common Conſent ſhould chooſe*; where

(*h*) Socrat. l. 4. c. 20. p. 670. Sozom. l. 6. c. 22. p. 385. *A Valentiniano res compoſita eſt inter Damaſum & Urſicinum.* Pamel. not. in Cypr. Ep. 52.

(*i*) Vid. Reſcript. Honor. ap. Bin. Tom. 1. p. 721.

where by the Divine Judgment, either the decision of a Synod, or perhaps, the Emperors determination is meant, for the phrase is used in both sences. But in the *East*, especially in the Royal City, the Bishop was pitched on by the Emperor. *Theodosius*, when the Second Council was sitting there, ordered the Bishops to present him a List of Persons fit to be chosen for the See of *Constantinople*, then vacant, out of which he chose *Nectarius*, who was Ordained by the Synod in the presence of the Emperor, all the Clergy and the whole City agreeing thereto (*k*). Upon his death the People falling into Factions, the Emperor privately sent for *Chrysostom* from *Antioch*, and recommended him to a Synod of Bishops who Ordained him, and the People agreed thereto (*l*). About 30 years after, upon the death of *Sisinnius*, to prevent disorders, the Emperor sent for *Nestorius* from *Antioch*, and got him ordained Bishop of *Constantinople* (*m*); and upon his being deposed by the Council of *Ephesus*, *Theodosius* the younger, named *Maximian* to that Council, who ordained him to that See; and his known worth made

(*k*) Παντὸς τε τοῦ κλήρου καὶ πάσης ἐπιφοιτώσης τῆς πόλεως. Epist. Synod. 2. Concil. inter op. Damasi, p. 74. An. 381.

(*l*) Socrat. histor. l. 6. c. 2. Theodoret. l. 5. c 27.

(*m*) Socrat. l. 7. c. 29. p. 755. circ. An. 426.

made the choice acceptable to all sorts of people (*n*); and Pope *Cœlestine*, with regard to this choice of the Emperor and the Council, saith, he was made Bishop *by the Divine Judgment* (*o*): Yea, the Council it self speaks of a Bishop to be elected for *Constantinople, by the will of God, and the Favour of the Emperor* (*p*). Again before *Maximian* was buried, for fear of Mutinies and Factions, *Theodosius commanded the Bishops that were present to Ordain* Proclus *Bishop of that City, who had been in nomination before* (*r*). The same usage also was continued in the next Century, for *Epiphanius* declares he was made Bishop of *Constantinople, by the Election of the Emperor and Empress, to which also the honourable Men, the Priests, Monks and faithful People consented* (*r*). So in the Election of *Mennas* to the same See about the year 535. *Agapetus* then declares *there was the Emperors choice, and the consent of all the Clergy and People* (*s*). So that in this City

(*n*) *Talem illi Ecclesiæ constituendo Pontificem qui olim se dignum hoc fastigio omnibus quibus notus est approbasset.* Cœlest. ep. 12. Bin. Tom. 1. p. 739.

(*o*) — *Te Præsulem divino judicio accepit.* ejusd. ep. 13. ibid. 740.

(*p*) Τῷ κατὰ βούλησιν Θεοῦ καὶ νεύματι τῶν — ἡμῶν βασιλέων χειροτονηθησομένῳ. Concil. Ephes. Par. 2. Act. 1. Bin. p. 210.

(*q*) Τοῖς παροῦσιν Ἐπισκόποις ἐκθρονῆσαι τὸν Πρόκλον ἐπέτρεψεν. Socr. l. 7. c. 39. p. 764.

(*r*) Epiphan. Epist. ad Pap. Hormisd. Bin. T. 2. Par. 1. p. 605.

(*s*) Βασιλέων ἐπιλογὴ τοῦ τε κλήρου παντὸς καὶ τοῦ δήμου συνεύσεις προσεγένετο. Agapet. epist. ibid. p. 686.

City the Emperors had the chief hand in Episcopal Elections. Yet we see in all Regular Elections there, and elsewhere, the Bishops met in Council, not only to Consecrate, but to Judge of the fitness of the Party desired by the People, or recommended by the Emperor; and therefore they are said to choose Bishops, and to have the power of promoting such as are *Worthy* (*t*), that is, in their judgment. And if any objection were made, especially as to the conversation of the Candidate, the Bishops were to examine and determine the matter, before such as had been formerly acquainted with the Person accused. For the African Code saith, *When we meet for choosing a Bishop, if any Objection do arise, the three Bishops shall not determine it, but desiring two more to be added to them, shall examine it before that People over whom he is to preside, and then they may ordain him, if he be found innocent* (*u*). Nor did the Peoples desire of a certain Person give him that was so desired a good Title; for another Canon of that Code saith, *He that is sent to take care of a vacant See, shall not seize it on pretence that the People desired him* (*w*); because the other Bishops were Judges whether the Party were worthy

(*t*) — Μετὰ συνόδου τῆς ἐπικείσεως ἐπισκόπων — τῶν ἐξουσίαν ἐχόντων τὸν προάγεσθαι τὸν Ἄξιον. Concil. Anl. Can. 23. Bev. T. 1. p. 450.

(*u*) Περὶς ὁμολογῶ Ἐπισκόπου, &c. Cod. Can. Eccl. Afr. Can. 50. Bin. Tom. 1. p. 761. Bev. T. 1. p. 577. ubi dicitur, Can. 54. Concil. Carthag.

(*w*) Cod. Can. Eccl. Afric. 74. Bin. ut supr. p. 770. Concil. Carthag. Can. 77. Bev. ut supr. p. 611.

worthy or no. Hence St. *Ambroſe*, ſpeaking of *Anyſius*, Biſhop of *Theſſalonica*, ſaith, *that he was deſired by the People of* Macedon, *and choſen to the Chief Prieſthood by the Biſhops* (*x*). The ſame Father looks upon this approbation of a Synod as an indication of God's choice, for he tells thoſe of *Vercelles* (*y*), *He that is to pray for the People, is to be choſen by the Lord, and approved by the Biſhops, leaſt any offence be found in him, that is to intercede for others.* But that which ſecured this Right in the Biſhops to judge of Candidates, was a Cuſtom which began in this Age (and which ſome weakly urge to prove Popular Elections;) that is, The Clergy and Peoples ſubſcribing a Petition, and preſenting it to the Metropolitan, who, with his Suffragans, determined the Election as they ſaw fit. In the end of the Fourth Century, Pope *Siricius* ſpeaks of ſome that came from far, and had been approved by the People; but muſt have alſo his judgment, as Metropolitan, before they could be made Biſhops (*a*). And within twenty years after, *Zoſimus* his Succeſſor *commends an Archbiſhop for keeping out Novices from Biſhopricks, though deſired by the People*, telling him, *the Rules of the Fathers, and the Authority*

(*x*) *Ad ſummum Sacerdotium à Macedonicis obſecratus populis, & electus à Sacerdotibus.* Ambr. l. 3. ep. 22. p. 230.

(*y*) Idem ibid. Epiſt. 25. p. 245.

(*z*) — *De longinquo veniant Ordinandi, ut digni poſſint, & plebis & noſtro judicio comprobari.* Siric. Ep. 3. Bin. p. 561.

thority of the Apostolical See, were on his side (*a*), adding withal, *that these Men were let in by the remisness of such Bishops as sought the favour of the multitude, and thought the good opinion of a Croud to be their highest honour* (*b*). So that the Bishops were under no necessity to grant this Petition, if they disliked the Persons; however the People did petition their Metropolitan, as we see by that example of a Petition from the Clergy and People to *Patroclus*, Metropolitan and Bishop of *Arles* (*c*); and Pope *Celestine* declares, *none must be made a Bishop over the unwilling; the consent and desire of the Clergy, People and Magistrates is required* (*d*). But if they chance to desire an ill Man, the same *Celestine* saith, *The People are to be taught and not followed by the Bishops, and if they know not what is lawful and what not, should not be complied with, but rather admonished by their Superiors* (*e*). But none stood more upon this Subscription than Pope *Leo*; who decrees, *That Bishops are to*

(*a*) *Tecum faciunt præcepta Patrum, tecum Apostolicæ sedis Autoritas.* Zosim. Ep. 1. ibid. p. 711.

(*b*) *Facit hoc nimia remissio consacerdotum nostrorum, qui pompam multitudinis quærunt.* id. ibid.

(*c*) Bonifac. Ep. 3. Bin. ibid. p. 721. An. 418.

(*d*) *Cleri, plebis & ordinis consensus & desiderium requiratur.* Cæleſt. Ep. 2. §. 5. ibid. p. 736.

(*e*) *Docendus est populus non sequendus, nosque (si nesciunt, eos quid liceat quidve non liceat) commonere, non his consensum præbere debemus.* Celeſt. Epiſt. 3. §. 3. p. 737.

to be peaceably and quietly deſired, and let them preſent the ſubſcription of the Clergy, the teſtimony of the Nobles, and the conſent of the Magiſtrates and People (*f*): Yet ſtill he refers all to the Judgment of the Metropolitan and ſaith, *None can be a Biſhop that is not elected by the Clergy, deſired by the People, and conſecrated by the Provincial Biſhops according to the Judgment of the Metropolitan* (*g*). And more plainly in another place he ſaith, *He ſhall be preferred, who is deſired by the concurrent conſent of the Clergy and People——but if the Votes be divided, He ſhall be choſen, by the Judgment of the Metropolitan, who hath moſt merits* (*h*). And 'tis very obſervable, theſe are all Directions given by *Leo* to Metropolitans and Chief Biſhops, who then were Electors. It ſeems alſo, that about this time the ſame method was uſed in the Eaſt, for in the Fourth General Council of *Chalcedon* it was ordered, *That when a Metropolitan died, they ſhould gather the ſuffrages of the Clergy, poſſeſſors and honourable Men; and after that, of all the venerable Biſhops in the Province, and then he ſhall be choſen, who ſhall by them be thought worthy* (*i*). Where the Clergy

(*f*) *Teneatur ſubſcriptio clericorum, honoratorum, Ordinis conſenſus Teſtimonium & plebis*, Leo. Ep. 89. p. 468.

(*g*) *Nulla ratio ſinit ut inter Epiſcopos habeatur, qui nec à Clericis ſunt electi, nec à plebibus ſunt expetiti, nec à Provincialibus Epiſcopis cum Metropolitani judicio ſunt conſecrati*, Idem Ep. 92. p. 475.

(*h*) *——Si vota diviſerint, Metropolitani judicio is alteri præferatur, qui majoribus ſtudiis juvatur & meritis*, Idem, Epiſt. 84. pag. 449.

(*i*) Concil Chalced. Act. 16 Fin Tom. 2. p. 343.

Clergy are first and last in the Election, and here the Metropolitan being supposed to be deceased, could not be named, but as to other Sees, the final judgment was in him: For though *Bassianus* and *Stephanus* both proved, they were elected by their several parties of the Clergy and People to be Bishops of *Ephesus*, yet not being consecrated by a Metropolitan and his Synod of Bishops, they were both ejected, by the 16 Canon of *Antioch*, (which was read and approved in this general Council,) viz. *That if any get into a vacant See, by the choice of all the People, he shall be ejected if he came not in by the Judgment of a Metropolitan and his Synod* (*k*). And it was so known an usage for the Clergy and People of a vacant Church to petition the Metropolitan for a Bishop, that in a contest whether *Nicomedia* or *Nice* were the Metropolis of *Basilinopolis*, *Eunomius* of *Nicomedia* saith, *he can shew the suffrages of the Citizens of* Basilinopolis *requesting a Bishop of him, and challenges the Bishop of* Nice, *to shew where they desired a Bishop from him or his predecessors* (*l*); and the cause was (for want of such proof) determined for *Eunomius*: Yet all this must be so understood, as not to exclude the Emperor in the greater Sees especially, where the Elections were made either by his Directions, or at least confirmed afterward by his Authority: Of which this Council affords us two instances; one in their Letter to the

(*k*) Concil. Chalced. Act. 11. Bin. ibid. p. 301.

(*l*) Concil. Chalced. Act. 13. Bin. ibid. p. 309.

Clergy of *Alexandria*, certifying them of the depoſition of *Dioſcorus*, and charging to ſecure, that which belonged to that Church, and give an account thereof, to him that *by the will of God, and the conſent of the Emperor ſhould be ordained Biſhop of that great City (m)*. And *Baſſianus* ſhews, that his election to *Epheſus* was confirmed by the Sacred Letters of the moſt religious Emperor *(n)*; but in leſſer Sees, except in caſe of mutinies, they rarely concerned themſelves either in the Eaſt or in the Weſt: After the Empire was divided, and one of the Emperors lived in the Weſt, he likewiſe interpoſed in the choice of the Biſhops of eminent places, as we have ſhewed concerning *Milan* and *Rome* before, and we add now, that the younger *Valentinian* confirmed the peaceable Election of Pope *Siricius* by a particular Reſcript, yet extant in *Baronius (o)*. And 'tis probable while the Emperors had any power at *Rome*, they generally confirmed the Elections there which *Platina* confeſſeth *(p)*, and that confeſſion of Faith, which the Popes upon their Election, ſent to the Emperors of the Eaſt, before the *Goths* had conquered *Rome (q)* ſhews; they deſired their con-

(m) Concil. Chalced. Act. 3. Bin. ibid. p. 214.

(n) Ἀπέσταλε σάκρον βεβαιῶσαι τῷ ἁγιωτάτῳ ἐπισκοπῷ. Ibid. Act. 11. p. 300.

(o) *Noſtro cum gaudio memoratus Epiſcopus, ipſe (Siricius) permaneat*, Vid. Baron. Annal. An. 385. Tom. 4. p. 435.

(p) Platin. vita Sylverij An. 537. p.

(q) Fœlicis 3. Ep. 2. ad Aug. Zenon. Bin. ut ſupr. p. 448. Circ. An. 483.

confirmation, although a little before *Odoacer* King of *Italy* had made a Law, *that no Pope of* Rome *should be chosen without the advice and consent of those Kings* (*r*); which Law, a spurious Council under *Symmachus* pretends to repeal (*s*). But there is no credit to be given to that repeal, because *Symmachus* himself came into the Chair by Order of *Theodoric* a *Gothic* King of *Italy*, who also drove away *Laurentius* his Competitor (*t*). And *Symmachus* could not modestly kick down the Ladder by which he had ascended, nor durst he have curbed the *Gothick* Kings, who then used the same Power that the Emperors had exercised before, and particularly in *Papal* Elections, insomuch that when *Boniface* the second made afterwards an attempt to exclude these Kings from Elections, upon second thoughts he revokes that Canon, and owns himself *guilty of Treason for making it* (*u*). And upon his Death the *Romans* came to *Athalarick* and petitioned for a Pope, and he made Laws to regulate future Elections (*w*), which was in the time of Pope *John* the second, whose next Succ-

(*r*) An. 482. Vid. Bin. Tom. 2. p. 525.

(*s*) An. 502. Vid. Notas Bin. in Syn. 4. Roman. p. 527.

(*t*) Theodor. lect. collect. lib. 2. p. 186. Zonaras vit. Anast. T. 3. p. 121.

(*u*) *Papa se reum confessus est majestatis*, Vita Bonif. 2. Bin. p. 643. Ar. 530.

(*w*) An. 532. Epist. Reg. Athalaric. Bin. ibid. pag. 653.

ceſſor but one was *Sylverius* who (as *Platina* ſaith) *was created Pope by the command of King* Theodatus (without ſtaying for a Decree, ſaith *Anaſtaſius*) *whereas before the Emperors Authority interpoſed, not that of theſe Kings*; but now *Theodates*'s Threats were more prevalent than any rational Decree: *Platina ut ſupr.* And *Roman Forgeries* part 4. p. 267, 268. But *Vigilius* (when *Beliſarius* had reſtored the Eaſtern Emperors Authority in *Italy*) coming to be Pope, by the favour of *Juſtinian* and his Empreſs; ſet up the Eaſtern Emperors Title to order and confirm Elections, which they did, till the *Gothick* Princes again prevailed: It is too tedious a Story to relate the particulars, and *Bellarmine* as well as *Pamelius* have ſaved me the labour by confeſſing, that this Power remained either in thoſe Eaſtern Emperors, the *Gothick* Kings, or the Emperors of the Weſt for above 600 year together (*x*); that is, until Pope *Calixtus* wreſted it out of the hands of the Emperor *Henry* the fifth, about the year 1120, a fair time, if we reckon from *Conſtantine* the great (as we have proved we may) to make good a right even by Preſcription, being about 800 year together: But if any more Evidence were requiſite, the Authors who writ about *Inveſtitures* do abundantly prove this, and *Aventinus* poſitively affirms, *That Kings in that Age choſe whom they pleaſed into the College of Biſhops, when any vacancy happened* (*y*), and adds, *The Popes were then*

(*x*) Bellarm. Apol. pro reſp. ad libr. regis cap. 6. & Pamel. not. in Ep. 52. Cyprian.

(*y*) Avent. Ann. l. 4. p. 178.

then chosen by the Priests, Gentry and Commons, and the Election was good, if the Emperor approved it (*z*). But the Empire declining, and the Papacy encreasing in power, the latter shook off the imperial Authority, to confirm the Possessor of St. *Peter*'s Chair.

(*z*) Idem, Annal. lib. 5. p. 446.

§. 2. But of old not only Emperors, but all Kings in their own Dominions claimed and used a power of nominating, or approving all their own Bishops, as soon as they became Christians. I shall instance chiefly in the Kings of *Spain* and *France*, who being descended of those Nations, that conquered part of the Roman Empire, exercised the same Authority in Episcopal Elections, that the Emperors had formerly done: In *Spain*, before the *Gothick* Kings received the Faith, the Bishops met in a Synod had a Petition from the Clergy and People, and they made the Election, according to the custom of that early Age, as appears by a Letter of those *Spanish* Bishops met on such an occasion, writ to Pope *Hilary* about the year 462 (*a*). But when the Kings of *Spain* were become Christians; *Baronius* owns, *that long before the XII Council of Toledo* (viz. An. 681.) *those Princes had challenged a right to nominate their Bishops to a Synod who were to consecrate them* (*b*).

(*a*) *Omnis clerus & plebs ejusdem civitatis & optimi & plurimi provinciales (Irenæum) successorem à nobis speraverunt*, Epist. Episc. Tarracon. 2. ad Hilar. Bin. T. 2. p. 425.

them (*b*). And he obſerves that this method cauſing delaies, by Reaſon Synods could not be ſo often convened as vacancies happened, therefore that Council of *Toledo* made this Canon; *That——it ſhall be lawful for the Biſhop of* Toledo (*the Metropolitan*) *to conſecrate ſuch Biſhops into vacant Sees, as the King had choſen, and he did approve as worthy* (*c*). And in another Council there, we have an inſtance of a regal Election, for a Biſhop named *Siſebutus* being there deprived for Treaſon, the Council confirmed *Fœlix*, whom the King had before appointed, for his Succeſſor, and he was then acknowledged the lawful Biſhop of that See (*d*). Which Prerogative, the ſucceeding Kings of *Spain* enjoyed and uſed for many Ages: So they did alſo in *France*, as appears from *Gregory* of *Tours*, who writ his Hiſtory about the year 590. And he generally ſpeaks of all Biſhops as choſen by the Kings, from the days of *Clovis* the firſt Chriſtian King (*An.* 490.) until his own time, out of whom many inſtances are collected to my hand (*e*). And whereas ſome very unfit perſons were ſometimes advanced by the Court, without the conſent

(*b*) Baron. Annal. in An. 681. num. 60.

(*c*) —*Quoſcunque regalis Poteſtas elegerit, & jam dicti Epiſcopi judicio dignos eſſe probaverit, &c.* Concil. Tolet. xii. can. 6. Bin. Tom. 3. pag. 274.

(*d*) —*Alio tamen principali Electione ibidem inſtituto*, Concil. Tolet. XVI. præfat. ibid. p. 318. An. 693.

(*e*) Vide Exempl. Collect. per Bilſon. de perpet. gub. Eccleſ. cap. 15. p. 352. &c.

sent of the Metropolitan: A Synod at *Paris* (*An.* 559.) decreed, *That such as were made Bishops by the King without the Metropolitans consent, should not be received by the People* (*f*). But when by vertue of this Canon, the Bishops degraded one so nominated, and sent a Petition to the King to choose another, he was so enraged, that he used the Messenger very badly, and took upon him to restore the ejected Bishop (*g*). Now since all the Predecessors of *Charles* the great had exercised this Power, while they were only Kings of *France*; no doubt he did not lose it, by being made Emperor, as to his own Kingdom; and if he had any grant of such a Power from Pope *Adrian*, it must only be understood as a confirmation of those Rights in his new Conquests, which the Eastern Emperors and other Princes before had, there enjoyed, and so I understand that Speech of *Gregory* the Sixth, (*Circ. A.* 1046.) recorded in one of our old Historians, who on his Death-bed said, *Our Predecessor* Adrian *of famous Memory is commended, for granting the investiture of Churches to* Charles *the Great; so that a Bishop elect, could not be consecrated till he was first invested by the Kings delivering to him a Ring and a Staff* (*h*). 'Tis certain, this Emperor did nominate his Bishops.

(*f*) Concil. 3. Paris. Can. 8. Bin. Tom. 2. par. 2. p. 247.

(*g*) Vide Gregor. Turon. lib. 4. cap. 26. p. 147 & Bin. Tom 2. par. 2. p. 215.

(*h*) Malmsbur. de gest regum, lib. 2. p. 47. b.

Which was a point so well setled in the days

of his grandchild *Charles* the Bald, that the Biſhops in a Synod ſay to him, ſpeaking of this matter, *Biſhops are given us by God, and regularly appointed by you* (*i*). So that for the King to appoint Biſhops was then thought, *a regular way*, which alſo appears by the Teſtimony of Pope *John* the eighth (*An.* 872.) who ſaith, *The aſſent of the Emperor, is to be expected in the promotion of Biſhops* (*k*); and he calls him a lawful Biſhop, *who was choſen by the Clergy and People, and confirmed by the Emperor* (*l*). The ſame Pope deſires *Caroloman* to make *Goſpert*, the *Deacon*, *Biſhop of* Vercelles (*m*), and he affirms in another Epiſtle, that this Prince gave him that Church after the manner uſed by his Predeceſſors (*n*). 'Tis needleſs to proceed lower, where inſtances are without number, eſpecially ſince the Kings of *France* ſtill claim this power, though ſome of later Ages, have allowed the Popes to confirm, ſuch as they had named to ſome of the greater Sees. That which is moſt directly to our purpoſe is to ſhew, the grounds on which our own Kings of *England* claim this Royal Prerogative, to name

(*i*) — *Epiſcopi à Deo dati, & à vobis* (*i. e. Regibus*) *regulariter deſignati.* Synod. ap. Theod. Vill. cap. 2. An. 845. Capit. Tom. 2. pag. 9.

(*k*) Johan. 8. Ep. 34. ap. Bin. Tom. 3. par. 2. p. 13.

(*l*) Idem, Ep. 70. ibid. p. 24.

(*m*) Idem. Ep. 71. ibid. pag. 49.

(*n*) — *More præceſſorum ſuorum regum & imperatorum*, Id. Epiſt. 223. p. 69.

name their Biſhops: Which are firſt ancient uſage, for our eldeſt Hiſtorians ſpeak of the *Saxon* Kings even from their firſt converſion, as *choſing and appointing Biſhops:* So *Bede* tells us, (ſoon after Chriſtianity was ſetled here) that *Ecbert* and *Oſwy* (two *Saxon* Princes) *named* Wighard *to be Arch-biſhop of* Canterbury, *with the conſent of the Holy Church of* England (*o*). And the Hiſtory of S. *Wilfrid* alone is ſufficient proof, that the Election of the Clergy and People, confirmed by the Pope, was not able to make a Biſhop without the Kings allowance (*p*). King *Alfred* named *Denewolf* to be made Biſhop of *Wincheſter* (*q*), and he choſe *Aſſerius* Biſhop of *Schireburn* (*r*). *Robert* was preferred to the Arch-biſhoprick of *Canterbury*, upon the nomination of King *Edward* the Confeſſor (*s*). And *Ingulphus* ſpeaking of that Princes time ſaith, *for many years before that, the Elections of Prelates had not been free and Canonical*, (that is, made by the Clergy,) *but the Court conferred all Dignities of Abbots and Biſhops, as they thought fit* (*t*). Which plainly

(*o*) Bed. Hiſtor. lib. 3. cap. 30. p. 248. & lib. 4. cap. 1. p. 253. cir. An. 666.

(*p*) Malmsbur. de geſt. Pontif. l. 3. in Wilfrid.

(*q*) Idem, ibid. p. 138.

(*r*) Id. de geſt. regum lib. 2. cap. 4. p. 24.

(*s*) Id. ibid. cap. 13. pag. 45.

(*t*) *A multis annis retroactis, nulla electio Prælatorum erat libera & canonica, ſed omnes dignitates, tam Epiſcoporum quam Abbatum — Regis Curia — conferebat*, Ingulph. fol. 509. b.

plainly looks back to the uſage in the times of the old *Saxon* Kings. So that *Eadmerus* need not have repreſented it as a new thing in *William* the Conqueror, to appoint Biſhops (*u*). 'Tis true, he did nominate *Remigius* to the See of *Dorcheſter* (*w*). And he is ſaid *to have choſen* Lanfranc, *to be Biſhop of* Canterbury (*x*); but ſo had all his Anceſtors done: And ſo did his Succeſſors: For King *William Rufus* on his ſick Bed, named *Anſelm* for the See of *Canterbury* then void (*y*). 'Tis true, that haughty Prelate, encouraged by the Pope, laboured to wreſt this Privilege from King *Henry* the firſt, but his procurator at *Rome* proteſted to the Popes face, *That his Maſter would part with his Kingdom, as ſoon as with his Right to Elections* (*z*). And though he forbore a while to uſe his Prerogative herein, upon his being reconciled to *Anſelm*; yet upon his Death, he choſe *Rodulph* to ſuccede him (*a*) in that See: And afterwards he nominated or recommended all other Biſhops that were preferred in his Reign, it being recorped

(*u*) Eadmer. Hiſtor. nov. lib. 1. p. 6.

(*w*) Matth. Pariſ. An. 1085. p. 12.

(*x*) Malmsbur. de geſt. Pontif. p. 116. (*b*.)

(*y*) Idem, ibid. lib. 1. p. 124. (a.)

(*z*) Matth. Par. Ann. 1103. pag. 59.

(*a*) Idem, ibid. An. 1113. pag. 65.

recorded by an ancient Historian that this King made four Bishops in one years time (*b*). And the same Authority was exercised by the following Kings, who besides this first Title of usage had, Secondly, another founded upon Law and Common Right, as being Patrons and Founders of all English Bishopricks, which they had endowed with Lands and large Possessions. And the Civil Law ordains, *That if a Man build a Church, and provide for the Clergy that are to officiate there, he and his Heirs shall name a fit Person to be ordained to it* (*c*). So that the Kings of *England* have as just a right to the Patronage of Bishopricks, as private Patrons, Founders and Endowers of lesser Benefices, have to present to them. And this Title is urged in that excellent Letter to Pope *Clement* the sixth, writ by King *Edward* the third, together with the former claim of immemorial usage; where he thus speaks, *From the very beginning of the Church in this our Kingdom of* England, *the Memorable Piety of our Progenitors, Nobles and faithful Subjects, have built Churches, endowed them with large Possessions, and given great immunities to them. For which Reason they placed fit Ministers in them; As to Cathedrals, our Progenitors aforesaid have for a long time, upon any vacancy by their Royal Prerogative, freely bestowed*

(*b*) Henr. Huntingd. An. 1123. lib. 7. Histor. pag. 219.

(*c*) Justin. Authent. collat. 9. Tit. 6. Novel. 123. cap. 18. p. 172.

ſtowed them on fit Perſons —— *&c.* The whole Letter is extant in *Tho.* of *Walſingham* (*d*), and deſerves to be Read, becauſe it ſhews the ill conſequences of the Pope's interpoſing in theſe Elections: From medling wherein he was ſoon after excluded by the Statutes of this Realm, *An.* 25. *Ed.* 3. and *An.* 13. *Rich.* 2. The former of which Statutes, mentions a Grant from former Kings *to Deans and Chapter, that they might freely elect their Biſhop.* Provided, and *upon theſe Conditions, Firſt, That they deſired the Kings leave to elect: And, Secondly, That after they had choſen, they did obtain the Royal Aſſent*: Which method is ſtill obſerved among us, only the King recommends a Perſon to the Clergy, when he grants them licenſe to elect; yet ſo, as there have been inſtances (where juſt ground of objection appeared againſt the Perſon ſo nominated by the King,) where the Clergy have humbly remonſtrated to the Kings Majeſty, in order to obtain a ſecond Nomination: There is one Reaſon more, why our Kings ſhould nominate their own Biſhops; and that is, becauſe they are Peers of their Realm, and divers of them are, or may be employed in Offices of the higheſt truſt under the King, and therefore it is fit, he ſhould choſe the Perſon, who is to make ſo conſiderable a Figure in the Government, and may have ſo great a ſhare in the Adminiſtration thereof: Yet ſtill, not only the Chapter of the vacant Church

(*d*) Tho. Walſing. Hiſt. in Edward. 3. An. 1343. p. 150.

Church, but the Bishops who consecrate him have sufficient Security, as to his ability for so sacred an Office, and his care to perform all the Duties of it, by the very Form of Consecration, which now we shall go on to explain.

The end of the Preface.

A

DISCOURSE

UPON THE

OFFICE

For Consecrating a

BISHOP,

Where it differs from the former.

CHAP. I.

Of this Office in general.

§. 1. ST. *Cyprian*, to shew the great use and necessity of a Bishop, compares him to the Shepherd of a Flock, the Pilot of a Ship, and the Ruler among the People (*e*); and implies that as a Flock cannot be fed without a Shepherd,

(*e*) *Ut pascendo gregi pastor, ut gubernando navi gubernator, ut plebi regendo rector redderetur.* Cypr. Ep. 58.

herd, a Ship ſteered without a Pilot, nor a Multitude kept in order without a Governor, ſo neither can a Church be managed or preſerved without a Biſhop; which being the higheſt Order in the Church, and thoſe who are advanced to it, being conſtituted Supream Eccleſiaſtical Rulers, not only over the People, but alſo over the inferior Orders of the Clergy; therefore the Holy Scripture gives very ſtrict Rules for the choice of Biſhops; and their Admiſſion to this Dignity hath been very ſolemn in all Ages. At firſt, by Faſting, Prayer and Impoſition of Hands; and afterwards with more ceremony. The firſt General Council requires three Biſhops at leaſt ſhall perform the Conſecration (*f*), which was grounded on thoſe Apoſtolical Canons made in the Ages of Perſecution (*g*), and that ſhews this practice (which we ſtill retain) is very Primitive. And ſo is their declaring of their Faith, and the ſtrict ſcrutiny into their Manners, with the laying the Holy Bible on their Head, though no expreſs Conſtitution do appear to enjoyn theſe things till the 4th Council of *Carthage* (*i*). There is no doubt, but there were Forms of Prayer, and particular Supplications uſed even from the Apoſtles Times, and by their Examples (*i*); and therefore

(*f*) Concil. Nicæn. I. Can. 4. Bev. T. 1. p. 63.

(*g*) Can. Apoſtol. I. ibid. p. 1. & not. Bevereg. T. 2. p. 10.

(*h*) Concil. Carthag. 4. Can. 1, & 2. ap. Bin. Tom. 1. p. 588.

(*i*) *Acts* xiii. 3.

fore *Mystical Prayers*, are the very definition of this Ordination (*k*). But those now extant, (though some of them be very ancient) yet are of later date: However there have been such Forms in all Churches, in the *Eastern* or *Greek Church*, as also among the *Syrian* and *Ethiopick Christians*, and in all Eminent Churches of the *West*. The oldest of which are elaborately collected by *Morinus* in his Learned Commentary of *Ecclesiastical Ordinations*, which I shall have often occasion to cite in the following Pages, by comparing those Offices with our modern English Form, to which also I shall sometimes compare not only the present *Roman Ordinal*, but also those *Ancient Formularies* of the *Gallican Church*, and of this *Nation* (*l*), while they were in Communion with *Rome*. From all which it is easie to observe, that the *Roman Church* hath exceedingly varied from it self; the oldest Offices whereof were very short, containing few Ceremonies, and divers Prayers, with a brief Exhortation: But of late they have added abundance of frivolous and superstitious Ceremonies and Benedictions, which crept in, while Ignorance and Error prevailed in all these parts of the World, as is fully demonstrated by an exact Author (*m*), to whom

(*k*) Χειροτονία διὰ μυστικῶν εὐχῶν τελεῖται. Balsam. in 1. Can. Apostol.

(*l*) Extant ap. Baluz. append. ad Capitul. Tom. 2. p. 1372. & ap. Mabillon. Liturg. Gallican. l. 3. p. 307. & in Theodor. Pœnitent. p. 283.

(*m*) Antiqu. & Recentior. Officia Roman. Collat. vid. ap. Mason. de Minister. Anglican. l. 2. c. 17.

whom I refer the Reader. And I ſhall only note here, that our judicious Reformers, in compiling this Office (as well as in the reſt) have caſt away all the Roman Superfluous and Corrupt Innovations about bleſſing Veſtments, anointing, delivering the Ring, Paſtoral Staff, *&c.* and ſo have reduced the ſubſtantial Part of it, as nigh to the Primitive Forms as our Circumſtances could bear; but have enlarged it with divers pertinent places of Scripture, and proper Queſtions, as alſo with accurately compoſed Prayers: So that now we may affirm, our Form of Conſecrating Biſhops is the beſt and moſt adapted to the occaſion, of any Office extant in the World, as will more particularly appear in the ſubſequent Diſcourſes, upon that which hath not been already treated of in the Former Offices.

CHAP.

CHAP. II.

Of the First Collect.

The Analysis thereof.

This Collect consists of Two Parts,

1st. An Introduction, commemorating,
- 1. That which Christ gave to his Apostles. — Almighty God, who by thy Son Jesus Christ didst give, &c.
- 2. That which he enjoyned them. — and didst charge them to Feed thy Flock.

2ly. The Petitions that are grounded on it,
- 1. For the Bishops, that they may Teach and Govern well. — Give grace to all Bishops, the Pastors of thy Church, that they may, &c.
- 2. For the People, that they may obey them in both. — and grant to the People, that they may obediently follow the same;
- 3. For both, that they may be finally saved. — that all may receive the Crown of Everlasting Glory, through, &c.

A Diſcourſe on the Firſt Collect.

§. 1. **Almighty God, who by thy Son Jeſus Chriſt, didſt give to thy holy Apoſtles many excellent Gifts, and didſt charge them,** &c.] Nothing can be more proper to begin the Conſecration of a Biſhop, than the commemoration of thoſe Gifts which Chriſt gave, and that Charge he laid upon his Apoſtles, the Firſt Biſhops of his Church; the ſame Charge being incumbent upon Biſhops now, which was given to the Apoſtles; and as they have their Duty, they need ſome meaſure of their Aſſiſtance. The Apoſtolical Office was only temporary, while the Church was planting; but the Biſhops, by their appointment, were fixed to Feed and Rule it, after it was Setled, unto the end of the World. Hence they were in all Antiquity counted the Succeſſors of the Apoſtles, and the Fathers call the Apoſtles, Biſhops (*o*); and as commonly give Biſhops the Title and Name of Apoſtles (*p*): yea, all Biſhops were then ſtiled Apoſtolical, and their Sees *Apoſtolical Seats* (*q*). Although of later times the Popes and Biſhops of *Rome*, have arrogantly made a Monopoly of thoſe Titles. But this right

(*o*) *Apoſtolos, i. e. Epiſcopos & Præpoſitos, Dominus elegit.* Cypr. Epiſt. 65. *Ipſe enim —— imponens Manum Apoſtolis ordinavit eos Epiſcopos.* Aug. in N. Teſt. Qu. 97. Tom. 4. p. 179.

(*p*) *Apoſtolorum honorem poſſidentes habere nituntur & meritum.* Hieron. Epiſt. 13.

(*q*) *Epiſcopatus dicitur Apoſtolatus.* Sidon. Apollinar. l. 6. ep. 7. & l. 7. ep. 4. *Et unuſquiſque Epiſcopus ſedit in Apoſtolica ſede.* Idem l. 6. ep. 1. & 4.

right of Succession, and community of Names being general, doubtless it is very fit, when any are to enter into this Venerable Order, to commemorate first, what Gifts God, through Jesus Christ, gave to his Apostles, since we may reasonably believe, so far as their Office and Duty is the same, so far his Goodness and Bounty will move him to supply them also, with Gifts suitable to their need. He gave to his Apostles many excellent Gifts indeed, which St. *Paul* enumerates, *viz. The Word of Wisdom and of Knowledge, the Gift of Faith, the Power of Healing and Working Miracles, the Spirit of Prophecy, the Skill of Discerning Spirits, and of Speaking as well as Interpreting divers Tongues* (r). Some of which were Miraculous, and peculiar to that Age, and therefore are now ceased; but those of Wisdom and Knowledge, and a sound as well as a strong Faith, are still necessary, and therefore permanent. So that we may justly beg these Gifts for our Bishops; so the Greek Church pray, *That God would strengthen their Bishops with the Grace of his Blessed Spirit, as he strengthned his holy Apostles* (s), which is a very natural deduction; especially considering, *Secondly*, The Charge which Christ first gave to his Apostles, *viz. To feed his Flock*: These Words were spoke to St. *Peter*, but in him the rest were intended; yea, all the Successors of the

(r) 1 *Cor.* xii. 8, 9, 10.

(s) Καὶ χάεπ τῦ ἁγίυ συ πνεύμα]Θ ἐνίσχυσας, ὡς ἐνίσχυσας τὸς ἁγίυς Ἀποςόλυς. Euchol. in Ordinat. Episc. p. 303.

Apoſtles are obliged by this Charge as well as they (*t*); and therefore both St. *Paul* (*u*) and St. *Peter* (*w*) repeat this Charge, and Enjoyn the Biſhops which they had choſen *to Feed the Flock of Chriſt*; the Burden goes with the Honour, to every Biſhop that is, or ſhall be Conſecrated to the Worlds end. And therefore we commemorate this, as their preſent Duty, and accordingly pray, that this and every other Perſon who is called to ſo great a Charge, may have grace to perform it very well. In the Petitions we give Biſhops the Title of *Paſtors of Chriſt's Church*; and our Lord himſelf firſt had both theſe Names, being called *the Paſtor, or Shepherd and Biſhop of our Souls* (*x*). He is the *Chief Paſtor* (*y*), and they under him are alſo Paſtors of their ſeveral Portions of Chriſt's Flock, where they Preſide in his Name, and Rule by his Authority, and for which at laſt they muſt render him an account (*z*). For while he was on Earth he Fed his Flock himſelf, by his Preaching, his Example, his Exhortations and Reproofs, and loved his Sheep ſo entirely as to die for them; whence the Greek Church deſires of God

(*t*) *John.* xxi. 16. *Cum ei dicitur ad omnes dicitur,* paſce Oves meas. *Aug. de Agon. Chriſti, c.* 30.

(*u*) *Act.* xx. 28.

(*w*) 1 *Pet.* v. 1, & 2.

(*x*) 1 *Pet.* ii. 25.

(*y*) 1 *Pet.* v. 4.

(*z*) *Singulis Paſtoribus portio gregis aſcripta quam rogat unuſquiſque rationem ſui actus Domino redditurus.* Cypr. ad Cornel. ep. 55.

to

to make this Bishop an Imitator of his true Shepherd (*a*). And then only he deserves the same Name with his Great Master, when he follows his Example, in his fervent love of, and diligent care for the Souls committed to his Charge. Methinks the consideration of this sharing with Jesus in the Pastoral Office, should make the Bishops very careful and faithful in executing the same, for which they have such a Pattern, and concerning which their All-seeing Master will call them to so strict an account. And it should also make the People reverence, and love them exceedingly for their Works sake. Wherefore we now proceed to pray for both Pastors and People. *First*, For the Bishops, to whose Dignity a weighty Burden is annexed, (as was noted before (*b*)), that is, First, *diligently to Preach God's Word.* Secondly, *Duly to administer the godly discipline thereof:* agreeable to the Metaphor of a Shepherd, who is first to Feed, and then to Govern his Flock; to both which *David* alludes (*c*). As to the Former Duty of a Bishop's Preaching, though he have no Superior to require it of him, he should voluntarily Preach on all occasions. Thus we find

(*a*) Καὶ τοῦτον — ποιήσον γίνεσθαι μιμετὴν σοῦ τοῦ ἀληθινοῦ ποίμενος, &c. Euchol. p. 303.

(*b*) *Nomen sonat plus oneris quam honoris, non ut præsit, sed ut prosit, eligitur.* Durand. rational. verb. Episc.

(*c*) *Psal.* xxiii. 2, 4.

St. *Cyprian* preached in the times of perſecution (*d*), and daily treated upon the Goſpel (*e*). St. *Ambroſe* declares, *that his cuſtom was continually to admoniſh his People*, that is, in his Sermons (*f*); and from the Works of St. *Chryſoſtom*, St. *Auguſtin* and St. *Cyril* it is manifeſt, that thoſe Primitive Biſhops preached almoſt every day, as St. *Hierom* alſo remarks of *Proculus*, a French Biſhop (*g*). But of this I ſhall treat hereafter (*h*), and ſhew, that even in our days many pious Biſhops do preach very often, both in their Cathedrals, and in Cures where there is but mean proviſion for this Office, whereby they both ſet a good Example to the inferior Clergy; and (ſince their Dignity gives great weight to their Exhortations and Reproofs) it is likely they may hereby promote the Salvation of many People: this Petition therefore that Biſhops may diligently preach God's Word, is ſtill very fit to be made. 'Tis true, *Secondly*, There is another part of their Office, wherein the Prieſts are not joyned in Commiſſion with them, ſo that the main Burden thereof lies on their Shoulders;

(*d*) Cypr. ep. 52. §. 2. p. 114.

(*e*) — *Quotidianis Evangeliorum tractatibus.* Id. de bon. pudic. initio.

(*f*) *Vulgus jugiter monere conſuevi.* Ambr. de dig. Sacerd. c. 1.

(*g*) *Pontifex — qui quotidianis tractatibus iter tuum dirigit.* Hieron. ad Ruſtic. ep. 4. p 49.

(*h*) *See Chap.* viii. §. 1.

Shoulders; and the male administration of it must wholly lie at their Doors, which is, *the due Exercise of Church Discipline*, which may justly be stiled *godly*, both from the Original of it, being taken out of God's Word; and the End of it, which is to promote Virtue and Godliness. And this is a more necessary part of the Bishop's Office than Preaching, which he should principally intend. There are some Causes too difficult, and some Offenders too great or too obstinate for the inferior Clergy, and there the Bishop must interpose, by first Admonishing, and then Censuring such as notoriously offend in Faith or Manners; a good Pastor must not only Feed the Sound, but Heal the Sick and Wounded Sheep; Seek them that are Lost, Bring home such as are gone Astray; Separate those that may Infect others, and finally Cast out them that are Incurable. Now to do this *Duly*, that is, as oft as there is occasion, and by a right manner of proceeding, requires much skill and pains, and will take up much time, and need continual application; but the benefit and comfort arising from the faithful discharge of this difficult Province, will abundantly requite the labour of it here, yet it shall be rewarded eternally hereafter, when the great Shepherd shall appear. In the next place we also pray for the People, that the Bishop's diligence and care may have a due effect upon them, even *that they may obediently follow* their Exhortations, and Advice from the Pulpit, and patiently submit to their Monitions and Censures, while they exercise the

the Acts of Juriſdiction: 'Tis *Solomon*'s Obſervation, *that a wiſe Reprover ſhould have an obedient Ear, and then only he is ſucceſsful* (*i*). And we have many pious Biſhops (bleſſed be God) who are diligent in Preaching, and (as far as their preſent circumſtances will permit) are ready to exerciſe the Godly Diſcipline of the Church; yet alas, they have not the deſired ſucceſs, through the Pride and Negligence of the People; wherefore we beg of God to diſpoſe them to Obey and Submit, which are both their indiſpenſable Duties, required expreſly by God himſelf, who charges them *To Obey thoſe* (Spiritual Paſtors) *who have the Rule over them, and ſubmit themſelves* (*k*); and there is a cogent reaſon taken from their own benefit, *becauſe* (ſaith he) *they watch for your Souls as they that muſt give an account, that they may do it with joy, and not with grief, for that is unprofitable for you* (*l*). A good Biſhop is ſet by Chriſt as a Watchman over his Peoples Souls; and if, when his Maſter calls him to an account, (as he will do) he chearfully reports, they were willing, humble and obedient, that will procure God's mercy to them.

(*i*) *Prov.* xxv. 12.

(*k*) *Heb.* xiii. 17. Græc. Πείθεσθε, ſcil. *eorum mandatis — & ὑπείκετε, pœnis juſte impoſitis.* B. Sanderſon. in loc.

(*l*) *Non dixit, non expedit illis, ſed — vobis, ipſa triſtitia prodeſt illis, ſed non expedit vobis, nihil autem nobis volumus expedire quod non expedit vobis.* Aug Ver. Dom. Ser. 16.

On

On the contrary, if he be forced to complain of their ſtubbornneſs with grief, he ſhall be rewarded for his pains, and they alas! muſt be condemned for their hindring the ſucceſs of his Labours, which is their loſs and not his. 'Tis great pity a good Biſhop ſhould not meet with an ingenuous and tractable People, for then both he and they, as this Collect notes, *ſhall receive the Crown of Everlaſting Life*: He ſhall be Crowned for his Diligence, and they for Obſerving his Preaching, and Submitting to his Diſcipline: Which therefore we beg for Chriſt Jeſus ſake. *Amen.*

CHAP.

CHAP. III.

Of the Epiſtles.

§. 1. OUT of Holy Scripture, the Rule for our Spiritual Guides to walk by, there are ſeveral Portions taken, proper for the ſeveral Orders of the Clergy: The firſt for the Conſecration of a Biſhop, is out of the firſt Epiſtle to *Timothy*, Chap. iii. ver. 1, *&c.* an Epiſtle ſo adapted to this Occaſion; that in all the Old Lectionaries and Ordinals of the *Weſtern Church* (*p*), (where Epiſtles and Goſpels are only in uſe) this Portion is always the firſt; and where there are ſeven or eight for variety, this is never omitted; becauſe it contains thoſe Divine Directions which the Holy Spirit, by St. *Paul*, gave to *Timothy*, concerning the Qualifications of a Biſhop, and deſcribes all the Virtues they of that Sacred Order ought to be endued with, as well as the Vices they muſt be clear from; and the Method will appear in this Analyſis.

(*p*) Vid. Pamel. de Liturg. Tom. 2. p. 61.
Lectionar. ap. Baluz. append. ad Capitular. Tom. 2. p. 1350. & 1373.
Item ap. Morin. de Ord. Lat. Par. 2. p. 321.

The

The Analysis of 1 *Ep.* Timoth. iii. *ver.* 1,——7.

This Epistle sets forth,

- 1*st*. The usefulness of the Episcopal Office in General. — Ver. 1.
- 2*ly*. The Qualities required in such as are admitted to it.
  - 1. Those that are External.
    - 1. His Reputation,
    - 2. His state of Life,
  - 2. The internal Virtues that must adorn his Mind. — Ver. 2.
    - 1. Watchfulness,
    - 2. Sobriety,
    - 3. Affability and Courtesie,
    - 4. Liberality and Bounty,
    - 5. Diligence and Industry,
  - 3. The Vices from which his Conversation must be Free. — Ver. 3.
    - 1. Intemperance, especially in Drink,
    - 2. Furious Anger and Fighting,
    - 3. Sordidness,
    - 4. Fretting and Impatience,
    - 5. Evil Speaking and Railing,
    - 6. Covetousness,
  - 4. Those which respect his former Character, as to,
    - 1. His Ordering his Family, — Ver. 4, and 5.
    - 2. The Time of his Conversion, — Ver. 6.
    - 3. His Carriage before that, — Ver. 7.

A Paraphraſe upon this Epiſtle.

§. 2. 1 Ep. to *Timoth.* iii, ver. 1. Having choſen thee, O *Timothy*, to preſide over *Epheſus*, the Metropolis of that part of leſſer *Aſia*, theſe are the Rules I ſend thee, to direct thee in chuſing and admitting Biſhops to govern in thoſe Churches, that are ſubordinate to thee: And firſt, as to the Office in general, ſome may wiſh it for the Dignity of it, but **[this is a true ſaying]** it is indeed an honourable place, but attended with ſo much difficulty, that **[if a Man deſire the Office of a Biſhop]** and knows what he wiſhes for, **[he deſireth]** not ſo much a Station of Honour and Profit, (which are accidentally, and in ſome times only annexed to it) as **[a good work** (q).] An employment that is very laborious; yet very uſeful and neceſſary for the Service of God and the Church, the good Order of Chriſtian Societies, and the Salvation of Mens Souls: He is to be an Overſeer of the Flock which Chriſt hath purchaſed with is Blood, and muſt give an account to him of his charge; and therefore the firſt thing you that are to chooſe, and he that is to be choſen are to think of, is how

(q) Μὴ τῆς ἀρχῆς καὶ τῆς αὐθεντίας μόνης ἐριέσθω, Theophil. Τὸ γὰρ ὄνομα τοῦτο πράγματός ἐστι, καὶ ἐνεργείας δηλωτικόν, Zonar. in Concil. Epheſ. ap. Bev. T. 1. p. 110. *Opus non dignitatem, laborem non delicias*, Hieron. ad Ocean. Ep. 83. T. 2. p. 500. *Non eſt dignum ut inde exigas honorem unde refugis laborem*, Bern. Epiſt. 87.

how far, he who seeks this place, is qualified to discharge so difficult and painful an Office, that is, of so great importance to our Religion.

Ver. 2. Concerning which take these directions, [A Bishop] First, [then must] have so led his life as to [be blameless] and of an unspotted Reputation; for since others that are Criminal are to be accused and censured by him, 'tis necessary that none of them can recriminate, or justly accuse him: Secondly, As to his Estate of life, he may be a marryed Man, but not one that hath used the scandalous liberties which some take, of Polygamy, or Marrying after Divorce (which the Christian Law calls Adultery (*r*).) No, he must be [the Husband of one Wife] only. Otherwise he will fall under the suspicion of being immoderate in his Lust, which is a blemish not to be endured in so sacred a Character: Thirdly, As to the Virtues that he must be indued with, the inward Qualifications that respect himself are, that he be very [Vigilant] and watchful over the Souls committed to his charge, that no harm happen to them (*s*). And that he may be always fit for God's Service, he must always be [Sober] and have

(*r*) *Placuit ut secundum Evangelij & Apostoli disciplinam, neque dimissus ab uxore, neque dimissa à marito alteri conjungentur: Sed ita maneant, aut sibi reconciliantur*, Concil. Milevit. can. 17. Bin. Tom. 1. p. 705.

(*s*) Constantius Pogonatus in Concil. 6. vocat S. Episcopos —— Ἐκκλησίας ὀφθαλμὸς, Bin. Tom. 3. part 1. p. 217.

the

the uſe of his Reaſon: And as to the Qualities which reſpect other Men, towards them he muſt be affable, courteous, and [**of good behaviour**] which is very winning, and apt to gain him reſpect from all. And ſo it will alſo, if he be [**given to hoſpitality**] and delight out of his own and the Churches Treaſure, (with which he is truſted) to keep a good Table, to feed Mens Bodies, eſpecially the Strangers and indigent: But ſince his principal concern is about Mens Souls, let him however be [**apt to Teach**] and Preach the Goſpel, which is the food that nouriſheth unto Eternal life, and thoſe engaging Qualities before named, are chiefly deſigned to make way for his Doctrine, ſince Mens affection for the Speaker add weight and efficacy to the Diſcourſe.

Ver. 3. Having declared the Virtues wherewith a Biſhop muſt be indued, we proceed to reckon up the Vices he muſt be free from (*t*). He ought indeed to be clear of all ſorts of Crimes, but eſpecially he muſt be one that is [**not given to Wine**] or any ſort of Strong-drink in exceſs, which was ſeverely prohibited, not only to *Aaron* and his Sons under the Law by God himſelf (*u*). But to the very Gentile Prieſts, alſo by Heathen Lawgivers (*w*); and therefore this intemperance is much more to be avoided,

(*t*) *Virtutibus vitia oppoſuit, didicimus quales eſſe debeant, diſcamus quales non eſſe debeant ſacerdotes,* Hieron. Ep. 83. p. 501.

(*u*) *Levit.* x. 9. Ἱερεῖς τὸ παράπαν οἶνον ἢ σίκερα μὴ πίνοντες ἐν τῷ ἱερῷ, Hecat. de templ. Jud.

(*w*) Porphyr. de abſtin. l. 4. §. 6. p. 150. &c.

ed, by the highest Order of Christian Ministers, who are employed in the most sublime Mysteries of the best Religion, and ought to have their Minds always clear (x). Nor must he ever be so far transported at Offenders as to beat them, or give them Bodily correction, he is an Officer of the mild Jesus, he may reprove Sinners, but must be [**no striker**] (y) of them, that being the invading the Province of the Civil Powers, to whom alone corporal Punishments belong [*He must not however bear with offenders, who offer Bribes, nor use any Sordid ways to get Money, that it may appear he is* [**not greedy of filthy lucre**] *which would be very scandalous in a Person of so high a Character, especially when they shall be well provided for other ways* (z).] If any Man injure him by evil Deeds, a Bishop must not be passionate and furious, [**but patient**] and mild, after the Example of his great Master, and that he may overcome evil with good (a). So also for the same Reasons, if any provoke him by evil words, he must [**not**] render Railing for

(x) *Ut sensus officium exhibens Deo semper vigeat & tenuis sit.* Hieron. ad Ocean. Ep. 83. p. 501.

(y) Vid. Can. Apostol. 27. Bev. T. 1. pag. 17. & Just. Ἀλλ' ὅδε οἰκείαις χερσὶν ἕξεσιν ἐπισχόπῳ πρὸς πλήττειν τοῦτο γὰρ ἀλλότριόν ἐστιν ἱερέως. Novel. 123. cap. 11. p. 171.

(z) *Hoc neque in Syr. nec in Vulg. nec in 5 Mss. Græc. nec legitur in* Hieron. Ep. 83. *& videtur comprehendi in* Ἀφιλάργυρος, Beza in loc. Addo nec in Chrysost. nec in vers. Arab. aut Æthiop. & ordinem turbat. T. C.

(a) *Rom.* xii. 21.

Railing (*b*), like [a **Brawler**] for that is below his Dignity, a practice of rude and vile people, and an imitating that evil which he is angry at in another, a committing the Sin he condemns (*c*). And ſince he is the Steward of the Churches Treaſures, and common Father of the Poor; he muſt be very liberal [**not covetous**] of much Wealth, for that will not only take off his thoughts from Spiritual things, but incline him to defraud and oppreſs the needy, for whom it is his duty to provide.

(*b*) 1 *Peter* ii. 23.

(*c*) *Ridiculum eſt odio nocentis perdere innocentiam.* Senec.

Ver. 4. Moreover his former Converſation muſt be enquired after, for that will give a proſpect of his future Carriage: And firſt it ſhould be obſerved, what order he kept in his own Family, before he became a Candidate for this venerable Office, if he be [**one that ruleth well**] all thoſe that belong to [**his own Houſe**] ſo that none of them remain in error or infidelity (*d*), but that all his Domeſticks be well inſtructed in the true Religion, accuſtomed to daily Prayers, and regular in their Manners (*e*). It muſt be enquired, if he have done the duty of a Husband and a Maſter well, and eſpecially if by [**having his Children in ſubjection**]

(*d*) *Ut Epiſcopi — non ordinentur priuſquam omnes qui ſunt in domo eorum Chriſtianos Catholicos fecerint*, Concil. Carthag. 3. Can. 18. Bin. T. 1. p. 575.

(*e*) *Ut quod populo præcepturus eſt, prius à domeſticis exigat.* Hier. ut ſupr. Ep. 83.

jection] so as they obey his Commands, Reverence his Person, and submit to his Correction, he hath given good proof, that he is fit to be made a Father of the Church, his ruling his Children [**with all gravity**] being the best Evidence, that he is like to govern his People wisely.

Ver. 5. [**For**] 'tis plain, that a Family is the original of Societies (*f*), the foundation of higher and larger Governments, and particularly the emblem of a Church, which is to be ruled Paternally (*g*): And therefore [**if a Man knows not how**] or takes no care [**to rule his own House**] well, which is the lesser and easier Province (*h*), [**how shall he**] be thought fit or capable to [**take care of the Church of God,**] or of all the Christians in a whole Diocess, which is a far more difficult work.

(*f*) Δῆλον ὅτι πρότερον γενέσει, οἰκονομικὴ τῆς πολιτικῆς, Aristot. Oecon. l. 1. c. 1. T. 3. pag. 669.

(*g*) Οὐδὲν γάρ ἐστιν ὁ οἶκος, ἢ μικρὰ Ἐκκλησία, Theoph. in loc.

(*h*) *Prov.* XXV. 21.

Ver. 6. And as he should have given some experiments of his Prudence, so he should also of his Faith, before he be a Bishop, and therefore he should have been a long time a believer [**not a novice** (*i*),] because (when inspiration ceases) he cannot of a sudden, be so throughly instructed in the Mysteries of the Christian Religion, as

(*i*) Gr. Νεόφυτον, i. e. Νεοβάπτιστον, *quod prohibetur item*, Can. Apost. 80. Bev. T. 1. pag 38. & Can. Nicæn. 2. ibid. pag. 45.

to be able to teach others (*k*). So that ſuch haſty Promotions ſhould be avoided, leaſt his People deſpiſe him for want of knowledge and experience: And [**leaſt**] he himſelf [**being lifted up with pride**] and ſelf-conceit of his own Wiſdom (the common effect of a ſudden advancement) ſhould do ſome extravagant and irregular things, and ſo [**he**] will [**fall into the Condemnation of the Devil**] whoſe Sin was Pride, and his Judgment to be excluded Heaven (*l*). Or (as the word (*m*) may ſignifie,) ſo will he be obnoxious to the Calumnies of the Evil-ſpeaker, who delights to accuſe a Prelate, and takes all occaſions to aggravate and expoſe his weakneſſes.

(*k*) *Eruditorum ſibi aſſumunt ſupercilium, prius imperitorum magiſtri quam doctorum diſcipuli,* Hieron. Ep. 8. T. 1. p. 76.

(*l*) *Judicium autem & ruina Diaboli, nulli dubium quin arrogantiâ ſit,* Hieron. Ep. 83. p. 502.

(*m*) Græc. Τῦ διαβόλυ, Verſ. in libro Edvard. 6. *Leaſt he fall into the Judgment of the evil ſpeaker.* Sparrow's Collect. *ut ſupra.*

Ver. 7. Nor muſt a Biſhop only be ſuch an one, as cannot be accuſed juſtly by the Orthodox Chriſtians. But [**moreover he muſt have**] ſo carried himſelf (eſpecially if he were a Convert) as to have gained [**a good report**] ſo far as concerns his Life, [**of them that are without**] the Church; that is Infidels, Hereticks and Schiſmaticks, who (tho' they will not ſpeak well of his Doctrine) muſt not be able to prove any old Crimes upon him (*n*), [**Leaſt he fall into**

(*o*) Καχολογῦσι μὲν τὸ δόγμα αὐτῦ, ὃ τὸν βίον. Theophil. in loc. *Talis ergo ſit Pontifex Chriſti, ut qui Religioni detrahant, ejus vitæ detrahere non audeant,* Hieron. ut ſupr. Ep. 83.

into reproach] by their Stories of him, and so become a scandal to the Gospel (*o*), though he be never so innocent at present, or (which is worse) least he relapse into his old Sins, [**and**] so be drawn into [**the snare of the Devil**] and consequently into everlasting Condemnation. And this may suffice for thy Direction (O *Timothy*) in chusing those of the highest Order.

(*o*) —— *Into rebuke and the Snare of the evil speaker*, Vers. Ed. 6. ut supra.

Of the other Portion for the Epistle, viz. Acts xx. ver. 17. *to* ver. 35.

§. 3. The Lutheran Office for Ordination (often cited before) hath part of this Portion read on that occasion, *viz.* from ver. 28—— to ver. 31. But I have not observed the use of this whole elegant Oration of St. *Paul* any where but in our Church, which had it not in the first Ordinal of King *Edw.* 6. 'Tis added since with great Reason and so exact Propriety, that at first hearing all Men must discern, nothing can be more sutable at the Consecration of a Bishop, than this Pious and Pathetical address of our Eloquent and Divinely inspired Apostle, when he took his last leave of the Bishops of lesser *Asia*; wherein there is so lively and lovely a character of a faithful Pastor, as no Pencil but his, and none but so guided could draw: So that the Candidates for this Order, ought (when they hear it) to suppose St. *Paul* himself is speaking to

them, directing them by his Rules and his Example both, how to live, to ſuffer and to preach: And exhorting, yea charging them, by the moſt cogent Arguments, and moſt moving intreaties, to do their duty exactly in ſo great a truſt; So that if they lay it to Heart and duly conſider it, this Portion of Scripture cannot fail to inſpire them with holy reſolutions to follow ſuch incomparable advice, and ſo great a precedent.

The

The Analysis of the Second Portion of Scripture.

This place being S. *Paul's* Oration at Miletus hath two parts.

1*st*. The Persons to whom is was spoken there described. Ver. 17.

2*ly*. The Subject Matter of it, being,

1*st*. An appeal to their own experience.

1. In general as to his whole carriage among them. Ver. 18.

2*ly*, In particular as to
- His piety and patience. Ver. 19.
- His faithful preaching. Ver. 20, 21.

2*ly*. The account he gives them of his,

1. Constant intentions of doing well. Ver. 22.
2. Future expecting to suffer evil. Ver. 23.
3. Steady Resolution to go on. Ver. 24.
4. Prospect of his approaching Death. Ver. 25.
5. Integrity during his past life. Ver. 26, 27.

3*ly*, His address to them, both,

1. By way of injunction.
   - 1 His strict charge. Ver. 28.
   - 2*ly*, The reasons of it,
     - 1 External. Ver. 29.
     - 2 Internal. Ver. 30.
2. And by way of caution. Ver. 31.

4*ly*, His Prayer for them and the Reason of it. Ver. 32.

5*ly* His Example proposed to them,

1. Negatively against coveting. Ver. 33, 34.
2. Positively for Charity. Ver. 35.

A Paraphraſe on Acts xx. 17—35.

§. 4. *Acts* chap. xx. ver. 17. **From Miletus.**] A Port of *Ionia* on the *Ægean Sea*, where we touched in our way to *Jeruſalem*, [**Paul ſent**] a Meſſenger [**to Epheſus**] the Metropolis of that part of leſſer *Aſia*, beyond which we had Sailed, [**and called the Elders**] that is, the Biſhops and Paſtors [**of the Church**] who reſided in that and the neighbouring Cities (*i*), and had (moſt of them) been both converted and ordained by him, that he might take his final leave of them, and give them his laſt charge.

(*i*) *Convocatis Epiſcopis & Presbyteris qui erant ab Epheſo & à reliquis proximis Civitatibus*, Iren. lib. 3. cap. 14.

Ver. 18. Who ſpeedily obeyed his Summons, though *Epheſus* was 30 Miles from *Miletus*, and ſome leſſer Cities were much further [**And when they were come to him**] from every Quarter [**he ſaid unto them**] Brethren, ſince I cannot any longer perſonally attend this part of my charge (after *Samuel*'s Example (*k*),) leaſt Religion ſuffer by any blemiſh caſt upon me, I will clear my Character, by appealing to you all, becauſe [**ye know**] and being of my earlieſt Converts, can remember [**from the firſt day that I came into**] this part of [**Aſia, after what manner I**] lived and preached, ever ſince I [**have been with you,**] ye have heard my Doctrine, and

(*k*) 1 *Sam.* xii. 1, 2, &c Ita Pericles moriturus, ap. Plut. in vit.

and seen my Conversation [at all Seasons.]

Ver. 19. So that whatever the false Teachers shall say of me, you can evidence my devotion, and my [serving the Lord] with Prayers and Praises daily offered up [with all humility of mind] remembring the glorious Majesty to whom I addressed. You are witnesses of my Penitence for my own Sins, and my Charity for the Souls of others, begging Mercy for both, with much Importunity [and with many Tears] you know the trials [and temptations] I have had, the troubles [which befel me] by the open rage, and danger I was in [by the lying in wait] and secret Plots [of the Jews] who sought my life; and I hope my Patience and Courage under all these Evils will be your Example, if ever the like Dangers and Troubles threaten, or fall on you in the course of your Ministry.

Ver. 20. As to my Preaching you can testifie, how faithfully and painfully I discharged that part of my Office, in making known the whole Gospel to you, [and how I kept back nothing] which Christ had revealed to me [that was] either necessary to be known by you, or [profitable unto you] for regulating your lives (*l*). Nicer speculations I did not trouble you with, [but have shewed you] all those Heavenly Doctrines that are necessary to be believed in order to Salvation [and have taught you]

(*l*) — Μηδὲν ὑποστείλασθαι μηδ' ἀποσωπᾶν τῶν συμφερόντων, Plutar. de vero amico. libr. Περὶ κολακ. Ita Philo de Sejano Caij amico, Μηδὲν ἀπερυπτομένου τῶν εἰς βελτίωσιν καὶ ὠφέλειαν ἠδῶν, καὶ βίων καὶ πολιτειῶν, De legat. ad Caj. pag. 1001.

you] all the Rules fit to direct your Lives, both as to the Virtues you ought to practise, and the Sins you must avoid; and this not only [**publickly**] on the Lords day in your Assemblies: but privately [**and from House to House**] at other times, I have instructed, exhorted and reproved particular Persons as need required.

Ver. 21. Thus have I laboured to save all sorts of Men, continually [**testifying both to the Jews**] my own Countrymen living in *Asia*, [**and also to the Greeks**,] who were Gentiles and Natives of the Country; that none could be saved, but by [**Repentance toward God**] for their manifold Sins against his Holy Laws, [**and**] by such a lively [**Faith**] as would produce a sincere obedience [**toward our Lord Jesus Christ**] his Son and our Redeemer, because both Jews and Gentiles had sinned, and could not be pardoned and justified, and consequently not saved any other way.

Ver. 22. This I thought requisite to declare as to what is past; [**And now**] as to that which is to come [**behold**] I am as undaunted as ever, for at this time [**I go bound**] by a stedfast resolution of my own (*m*), and a revelation communicated to me [**in the Spirit** (*n*)] upon a desperate adventure, even to take a Journey [**unto Jerusalem**] where I have great and most malicious Enemies, and consequently I might be discouraged, by justly suspecting

(*m*) Πνεῦμα λέγεται ἐπὶ προαιρέσεως, Matth. v. 3. Act. xx. 22. Adrian. Isagog. adde. Act. xix. 21. Ἔθετο ἐν τῷ πνεύματι

(*n*) *Spiritus S. afflatu & mandato*, Bez. in loc.

suspecting mischiefs in general from them, tho' [not knowing] particularly what are [the things that] are now contrived against me by them, or that hereafter [shall befal me there.]

Ver. 23. I confess the particular sufferings are not revealed to me, I know no more [save] only [that the Holy Ghost] hath intimated to me, and each Prophet that I meet with [witnesseth in every City,] that I pass through [saying] unto me, I must expect Persecution in all places (*o*), and foretelling me [that bonds and afflictions] of all sorts are already prepared by my cruel Foes, and only [abide] or stay for [me] (*p*), till I come within their reach, who hate me so mortally for my zealous Preaching down their ceremonial Law, which I know Christ hath abolished.

(*o*) *Acts* xxi. 11.

(*p*) *Si te digna manet divini gloria ruris*, Virg. Georg. 1. ubi Servius, *manet, i. e. expectat.*

Ver. 24. All this I believe, and apprehend before I go thither [but none of these things] Prisons, Stripes or Tortures, which would make some desert so hazardous a Journey, do [move me] blessed be God in the least (*q*) from my purpose, or put me upon taking care to prevent them [neither count I my life] which they will take away if they can, and which others would do, or suffer any thing to preserve (*r*),

(*q*) —— Λόγον ἔχω in Græc. ἀπὸ τοῦ φορτίζω, Suid.

(*r*) *Job* ii. ver. 4. *Multi cruciatus suscipiantur certi ut pauci dies adjiciantur incerti*, August. Ep. 45.

so

ſo [dear to my ſelf], but that I would freely give it up, and ſuffer the moſt tormenting kind of death [So that I might] be aſſured, by that Martyrdom, I ſhould [finiſh my courſe with joy] and the peace of a good Conſcience: I am willing to die in my Maſter's ſervice, and like a faithful Soldier to fall upon the Spot (s), when I have accompliſhed my Office, [and the miniſtery which I have received] immediately from the mouth [of the Lord Jeſus] who commanded me [to teſtifie] (t) both to Jews and Gentiles, the truth of [the Goſpel] which reveals, that he is the Saviour ſent unto them, by the pure mercy, and out [of the] free [grace of God] to bring them all to everlaſting life.

(s) *Adverſis vulneribus omnes loca quæ tuenda a Ducibus acceperunt morientes corporibus texerunt.* De milit. Athen. Juſtin. l. 9.

(t) *Act.* xxvi. 16.

Ver. 25. [And] this proteſtation of my willingneſs to be a Martyr, is not in vain, for [now behold] I tell you plainly, that by a general Revelation of the Spirit, as well as by Rational Conjectures, [I know] my Preaching will e're long coſt me my Life; and [that ye all] who are here preſent, [among whom I have gone] from City to City, and Houſe to Houſe, [Preaching] the true Doctrine of [the Kingdom of God], muſt take your laſt leave of me, becauſe it is certain, after this, that you [ſhall ſee my Face no more] in theſe Churches, and this part of the World.

Ver.

Ver. 26. But though I foresee this, I am not so much concerned for my own danger, as for yours, and the Churches (*u*). My principal fear is, that the Gospel I have preached, may suffer by the Calumnies of False Teachers, or the Apostacy of some of you, after I am gone away; [**Wherefore I take you**] for my Witnesses, desiring you not only to remember, but [**to record this day, that**] which I solemnly affirm in the presence of God (and you know to be true) I have so sincerely laboured to ground you in all fundamental Truths, and bring you to the practice of all Holiness, that [**I am pure**] and can clear my self to God [**from**] being guilty of [**the blood of all men**] that have been under my care, and from being the occasion of any of your miscarrying eternally.

(*u*) *Dilexi virum qui cum jam corpore solveretur, magis de statu Ecclesiarum, quam de suis periculis angebatur.* Amb. de obit. Theodos. Tom. 1. p. 122.

Ver. 27. **For I have not shunned**] any one opportunity to rectifie and direct your Manners, nor have I forborn [**to declare unto you**] as plainly and openly as I could [**all the counsel of God**] concerning those admirable Methods, which his Infinite Wisdom hath contrived for your salvation by Jesus Christ, so far as it was revealed to me, or needful for you to know.

Ver. 28. Now the dangers and difficulties which I met with, may occur to you, to whom I must leave the Care of the Churches which I have planted: [**Take heed therefore**]

fore] I charge you, first [**unto your selves** (w)], that your lives be very holy and exemplary, for your own sakes, [**and**] in the next place [**to all the Flock**] belonging to your several charges, [**over the which**] you should reckon (not so much the hands of your Ordainers, as) [**the Holy Ghost**] the Dispenser of all Gifts and Offices in the Church (x) [**hath made you**] Bishops, that is, [**Overseers**] to Rule by your Authority, and [**to Feed**] with your Doctrine [**the Church of God**], being that body of Christians committed to you, [**which he**] who is both God and Man [**hath purchased**] and redeemed from eternal death (to which they were liable (y), [**with his precious blood**] shed on the Cross. And since he loves them so infinitely, and bought them so dearly, you cannot but think he will call you to account for every one of them, that shall perish by your default.

(w) *Quis non videat quod tunc Sacerdotes sibi attendunt, quando sancte vivendo faciunt voluntatem Domini, & fiducialiter prædicando Ecclesiæ Dei prospiciunt.* Prosp. de vit. contempl. l. 2. c. 3.

(x) *Luk.* xxiv. 47. and *Ephes.* iv. ver. 18, and 11.

(y) *Mos erat apud Gentes substituere aliquem qui morte voluntaria, eriperet alium à morte.* Vit. Hadr. ap. X. Script. Var. p. 64, 65.

Ver. 29. Perhaps you think this severe Charge needless, and fansie you shall not either

either be negligent or unfaithful (z); nor meet with so great difficulties as I have done: But I give it upon very good grounds, [**For I know this**] by revelation, and now tell you, [**that after my departing**] when you will want both my presence and assistance, then [**shall grievous Wolves**], that is, Hereticks (a) in Sheeps cloathing, especially the *Nicolaitans* (b) [**enter in among you**], pretending to be your Guides (c). But alas they will mislead their followers into damnable Errors, and teach them to indulge themselves in vicious practices, to the final ruin of these straying Sheep; yea, they will, if possible, devour those within the Fold, [**not sparing**] to set upon that part of [**the Flock**] which is yet untainted, whose Souls they will also seek to destroy.

(z) 2 *King.* viii. 12, 13.

(a) *Matth.* vii. 15.

(b) *Revel.* ii. 6.

(c) Ἐπὶ γὰρ ἀγέλας ὑμῶν φυλακὰς, οὐ κύνας, οὐδὲ νομέας, ἀλλὰ λύκους ἐπέμπετε. Bato Dux ap. Xiphil. in August. p. 215.

Ver. 30. Some of these may come from *Antioch*, or foreign Churches; but since the worst of Enemies are those within (d), I foresee that though now you seem all to be Orthodox, yet some [**Also of your own selves**], whom I have made Pastors, in this pure Church that I have

(d) — *Plus nocet hostis domesticus*, Bern. med. c. 14.

have planted (*e*) [**shall men arise**] that will turn Wolves and False Apostles (*f*), putting on the highest Character, and making fair pretences to Truth, and yet [**speaking perverse things** (*g*)], and broaching abominable Errors, contrary to the streight Rule of Faith (*h*), not so much out of a desire to direct others, as [**to draw away Disciples**], and be counted the Heads of a deluded Party, that may run [**after them**] to destruction.

(*e*) *Non se lupis opponunt, sed lupos agunt.* Cypr. de dupl. Martyr.

(*f*) See *Rev.* ii. 2.

(*g*) *Prov.* viii, 8. LXX. Σκολιὸν ῥῆμα. Vulg. perversum.

(*h*) Ἀδίκων ἀνδρῶν σκολιὸς λόγος. Theognis.

Ver. 31. This alas will certainly be the case in my absence, [**Therefore watch**] over this People, now left to your care, that none of them be seduced; consider my example, if that will quicken you, [**and remember**] I have taken such care to keep them from listning to Heresies, and admiring False Teachers [**that by the space of three years**], at the several times of my being among you (*i*), [**I ceased not**] with great diligence and zeal [**to warn**] all of you in general by my publick preaching, and [**every one**] in particular, and in private both [**night and day** (*k*)] of the danger

(*i*) *Act.* xviii. 19. and Chap. xix. 10. *cum* Chap. xvii. 18.

(*k*) *Noctes atque Dies, i.e. omni Tempore.* Serv. in Virgil.

ger of doting upon these Deceivers; and this with so great affection for some that were like to be drawn in, and so passionate a desire to save them, that my words were often mixed [with Tears]; which I hope you will never forget.

Ver. 32. And now] after this warning, my dearly beloved [Brethren], since I can no longer stay with you, or watch over you, putting you into a better hand, [I commend you] all, most heartily, from henceforth [to God] for your Guard, who is All-sufficient, and to the Scripture for your Guide, being [the Word] that he caused to be writ [of his Grace] and infinite Mercy, to direct you in the right way to Heaven, [which is able], if you study it, cleave to it, and follow it [to build you up] and compleat you in the knowledge of all Divine and Saving Truth, by its Doctrines, [and to give you], by its Promises, the assurance of your being rewarded for your Diligence and Fidelity in your Pastoral Office, with [an Inheritance] in the Kingdom of Heaven [among them that are] now glorified there, and formerly were [sanctified] here, even the Patriarchs, Prophets, Saints and Martyrs, with whom you also (if you follow these Rules) shall have your portion of bliss for ever and ever.

Ver. 33. Of which glorious reward nothing will deprive you sooner, than seeking to make Temporal Advantages by your Spiritual Calling, which will shew you value not the Riches of Glory, and will put you upon pleasing the

People, that you may increase your own Wealth by their Gifts, rather than profiting them and encreasing their Graces by your labours; and herein I once more propose my Example: You can bear Witness, that [I have coveted] no kind of earthly rewards for my labour; though I was poor, yet I have desired [no mans Silver or Gold] to enrich my self by impoverishing others (*l*); nor so much as taken any mans Meat [or Apparel], though sometimes I wanted both; and many were so kind to me, as to offer voluntarily to supply me with all sorts of necessaries of these kinds.

(*l*) *Ita versatus sum in provincia, ut nemo posset vere dicere, assem aut eo plus, in muneribus me accepisse.* Gracch. ap. Aul. Gel. l. 15. c. 12.

Ver. 34. I considered many of the Christians were poor and persecuted, and no maintenance for Gospel Ministers could yet be established: So that I forbore to use that power which Christ had given me (*m*), to require sufficient provisions of those I preached to; [Yea, you your selves know], the Church being in these circumstances, how [that these Hands (*n*)] by working at the mean Trade of Tent-making [have ministred] and procured a supply, not only [unto my necessities], but enabled me (who lived sparingly) out of the surplusage of my labours, to relieve the Poor, [and to] give

(*m*) St. *Luk.* x. 7. 1 *Cor.* ix. 14.

(*n*) Χειροδόσιον, i. e. τὸν διὰ τῶν χειρῶν ζῶντα. Hesych. vid. *Acts* xviii. 3. Ita Abdolonymus ap. Q. Curt. *Hæ manus sufficere desiderio meo.*

give Food and Raiment unto [**them that were with me**], even my Fellow-labourers; which was enough to convince you all, that I sought not your worldly Wealth, but your Spiritual Good and Eternal Salvation.

Ver. 35. I beseech you therefore to mind my Charge, and follow my Example, for [**I have**] now [**shewed you all things**] that may qualifie you to succeed me in this Charge; and particularly during this unsetled state of the Church I have set you a Pattern, [**how that so labouring**], as I have done, till God send better times, [**ye ought**] both to maintain your selves, and [**to support the Weak**] and Sick, the Poor and Needy (o) out of what you can spare; [**And to**] encourage you to so necessary a Duty as this now is, you are, besides my Example, to [**Remember the words of the Lord Jesus**], not written, but spoken to some of his Disciples that related it to me, that [**he said**] be ye rather helpers of others, than accepters of their Gifts, for [**It is more blessed to give, than to receive**], it is more like God, more comfortable in this World, and shall be abundantly restored in the World to come.

(o) *Epiphanius meminit Servorum Dei,* Καμνόντων ταῖς ἰδίαις χερσὶν, εἰς τὸ ἐπαρκεῖν καὶ τοῖς ἐνδεομένοις. Panar. hær. 80.

Δωρεῖσθαι καὶ διδόναι κρεῖττον ἢ λαμβάνειν. Artemidor. l. 4. c. 3. Τοῦ εὐπάσχειν τὸ εὐποιεῖν. οὐ κάλλιον μόνον ἀλλὰ καὶ ἥδιον. Epicurus.

CHAP. IV.

Of the Gospels.

§. 1. 'TIS certain, that in the Western Church of old, they read no other Epistle and Gospel, but those for the day on which the Consecration happened; as appears by the most ancient Formularies that are now extant, where there are only directions when the Gospel was to be read, without specifying any particular place (*q*). And hence, according to the Superstition of those times, from the words of a Gospel read at a Bishop's Consecration, many conjectures were made, how he would behave himself, and what fortune he should have: But afterwards, one proper Portion of the Gospel was fixed to be read (*r*). To which, a little after, a second was added for variety (*s*). In the Gallican Church there were also two Gospels, but both different from the former, as may be seen in the Appendix to the Capitulars (*t*). But in the Lectionary, Printed by *Pamelius*, there are no fewer than six Gospels, all differing from

(*q*) Vid. Morin. de Ordin. Latin. p. 275.

(*r*) *Luk.* xxii. 24, ——30. Morin. ut supr. p. 307.

(*s*) *Mark* vi. 6. Id. ibid. p. 323.

(*t*) *Matth.* xxiv. 45, *&c.* and Chap. xvi. 12, ——19. Ap. Baluz. append. ad Cap. Tom. 2. p. 1350.

from each other, and most of them not being the same with those two before-mentioned. But no doubt these were put in only for varieties sake, and to leave the choice to the Consecrater. I shall put them all into the Margin (*u*), that the Reader who is at leisure may compare them with those three that are selected by our Church, *viz.* *John* xxi. 15. *John.* xx. 19. and *Matth.* xxviii. 19. which are peculiar to us (as far as I have observed) but are more pertinent to a Bishop's Consecration, than any of those used abroad. The first of our Gospels being the Commission and Charge which Christ gave to St. *Peter*, and in him (as the Ancients note (*w*)) to all Bishops. The other two are the account of that general Mission which our Saviour gave to all his Apostles (whose Successors the Bishops are) as they are severally related, by St. *John* and St. *Matthew*; concerning which two last it may be noted; the former respects the Authority that Christ gave them over those already converted, *viz.* *to remit or retain their Sins*, as they found men penitent or impenitent: The latter relates to the Power he gave them to bring Men into the Church, by first Teaching, and then Baptizing them. Of these I shall only give a Paraphrase (omitting the Analysis) because the

(*u*) *Joh.* xii. 24. *Matth.* xxiv. 42. *Mark* vi. 6. *Matth.* x. 1. *Luk.* x. 1. *Joh.* x. 11. Vid. Pamel. Liturg. T. 2. p. 60, &c.

(*w*) *Cum ei dicitur ad omnes dicitur, pasce Oves meas.* Aug. de Agon Chr. c. 30, Vid. Barrow's *Supremacy*, p. 96.

Portions are brief, and the Method perspicuous.

A Paraphrase on John xxi. 15,—17.

§. 2. *John* xxi. 15. The third time that our Saviour appeared to his Disciples after his Resurrection, [**Jesus saith to Simon Peter**] one of his Chief Apostles, whom he perceived somewhat dejected at the remembrance of his Fall, [**Simon**] I mean thou that art the [**Son of Jonas**], thy Sirname betokens Innocence and Integrity (*x*); and therefore though thy denial of me seemed to argue, thou hadst little regard for me, yet since thou hast repented sincerely for that Offence: now I will give thee an occasion to clear thy self by this Question, [**Lovest thou me**] now I have taken thee into favour again, [**more than these**] thy Fellow Apostles, who did not so openly renounce me? [**He saith unto him, Yea**], I am verily persuaded I love thee; but having once been so mistaken in my self (*y*), I will make no more comparisons, nor rely on my own judgment (*z*), but humbly appealing to thy Omniscience, I hope, [**Lord, thou**], who knowest all things, [**knowest that I love thee**]: Which humility and ingenuity of his, so pleased Jesus, that immediately [**he saith unto him**] perhaps thou

(*x*) Bar-Jona, *i. e. filius Columbæ.* D. Hieron. in *Matth.* 16.

(*y*) *Matth.* xxvi. 33, 35.

(*z*) Οὐκ ἔτι αὐθαδειαζόμενος οὐδὲ προπετῶν φθεγγόμενος. Theoph. in loc.

thou mayest fear, I have not forgiven thee so far as to admit thee to exercise thy Apostolical Office after my Ascension, and therefore I Authorize and Charge thee in particular, to [**Feed my Lambs**] those late Converts whom I must leave in the midst of Wolves, take care of them, I am now Immortal, and returning to Heaven, so that thou and the rest, who are or shall be Pastors, can shew no more love to my person (*a*), therefore I will make this the sign of thine and their Affection to me (*b*) even your instructing, exhorting and comforting this tender part of my Flock, which the greatest of you all must not neglect nor despise, because I love them intirely, and have bought them with my very Blood.

(*a*) *Quid enim Petrus poterat præstare Domino, maximè jam immortale corpus gerenti, & in cælos ascensuro,* Aug. de Verb. Dom. Ser. 62. Tom. 10. p. 57.

(*b*) Τῆς εἰς ἀυτὸν ἀγάπης τοῦτο ποιεῖται τεκμήριον τὸ τῶν τέκνων προΐσασθαι. Theoph. in loc.

Ver. 16. But Jesus was desirous to give *Peter* a further opportuniry to express his love, and to take an occasion to repeat his charge; wherefore [**he saith unto him again the second time**] almost in the same words [**Simon**] thou [**Son of Jonas**] let me ask thee once more, without any comparison, [**Lovest thou me**] at least as well as these? And *Peter* was now well satisfied, his affection was sincere and therefore [**he saith unto him**] as before [**Yea Lord,**] I own thee for my dear Master, my Saviour and the eternal Son of God, and so I doubt not but [**thou knowest that I love thee,**] for thou seest all Mens hearts: Upon

which Reply, Jesus repeats his charge, and requiring the same evidence of his love as before [**he saith unto him,**] if thou love me [**feed my**(e) **Sheep**] take care of the elder Christians also, for I commit the whole Flock to you and your fellow Pastors, and you must reckon them not your own but mine, to whom at my second coming, you must give an account for them, and therefore you had need take care, that none of them be lost by your default.

(e) *Hinc Petrus discit vocare fideles,* Τὰ—προβατια τῦ Θεῦ. 1 Pet. v. 2. *Nunquid dixit ei pasce agnos tuos, aut oves tuas, sed meos & meas,* August. ver. Dom. Ser. 62.

Ver. 17. Yet as if this were still not enough, Jesus thinking it necessary he should blot out his three denials by a three-fold Confession, and give as many proofs of his affection and zeal, as he had done of infidelity and fear (d). [**he saith unto him the third time,**] the same words [**Simon Son of Jonas, lovest thou me**] sincerely and fervently [**Peter**] not discerning the true Reason of this third demand, and fearing it proceeded from his dear Master's suspicion of his constancy [**was grieved**] in his mind exceedingly, [**because he said unto him the third time**] as if he doubted it [**lovest thou me?**] Wherefore he replied, with much vehemence [**and he said unto him**] I will no more affirm it, but hope thou needest not ask me

(d) *Ut trina confessione amoris, deleret trinam negationem timoris,* Aug. ver. Dom. Ser. 49. p. 41. item Epiphan. hær. 59. Lib. 2. T. 1. p. 220. Isid. Pelous. lib. 1. Ep. 103. & alij apud Causab. exercit. p. 505.

me so often about the sincerity, or constancy of my affection, for [**Lord, thou knowest**] my Heart better than I, and seest [**all things**] clearly, and I hope [**thou knowest**] and believest for certain [**that I love thee**] most ardently: Upon which [**Jesus**] being fully satisfied, reneweth his charge, and [**saith unto him,**] do thou and thy Fellow-pastors [**feed my Sheep**] by your Doctrine and good Example, by your vigilance over them, and constant attendance on them, and then I will never question either thy love to me, or doubt of theirs, for this care is an undeniable demonstration thereof; because it is a certain effect of a true affection in a Servant, when he diligently looks after his Master concerns, and this dear Flock is now that which I most set my heart upon.

A Paraphrase on the second Gospel.

§. 3. *John* xx. ver. 19. Though Christ had by the Angels, and by his own appearing both to *Mary*, and the two Disciples going to *Emaus*, sufficiently testified his Resurrection; yet some of the Apostles still doubting, he gave further evidence thereof; thus, [**The same day**] that he arose on Sunday [**at evening, being the first day of the Week**] in the Paschal Festival, to shew that his Body was now glorified [**when the Doors**] of that Room [**were shut, where the Disciples**] by appointment all met and [**were assembled,**] but very privately, when it grew dark [**for fear of the Jews,**] who generally suspected them for stealing

ſtealing away their Maſter's Body, and would have deſtroyed them, had they found them (*e*). In that ſeaſonable time, while they were weeping and praying, toſſed yet between hope and fear [**came Jeſus**] himſelf, none knew which way, for he was (when they firſt ſaw him) amongſt them [**and ſtood in the midſt,**] and being aſſured they knew his voice, he ſpoke immediately [**and ſaith unto them**] in his uſual Form of ſalutation, [**Peace be unto you**] let no fear diſturb you, I your dear Maſter, wiſh you all happineſs.

(*e*) *Matth.* xxviii. 13. *Acts* iv. 2, 3.

Ver. 20. [**And when he had ſo ſaid**] that he might leave no ſcruple in any of them, whether it were he or no [**he ſhewed unto them**] all plainly [**his Hands,**] with the wounds made by the nails appearing freſh, [**and his Side**] wherein that made by the Spear was very viſible, [**Then were the Diſciples**] not only ſatisfied, but alſo exceeding [**glad, when they ſaw**] it was really and certainly [**the Lord**] Jeſus who had been crucified, and now was riſen again as he had promiſed.

Ver. 21. When therefore their Faith was thus confirmed, and their Minds compoſed [**Then ſaid Jeſus to them,**] I ſalute you [**again**] moſt heartily wiſhing [**Peace**] and all Happineſs, may now and ever [**be unto you.**] For I now come to enlarge your Character, by making you my Deputies, and Vicegerents in the Ruling and Feeding my Church: And that your Authority and Power may be equal to your Truſt. Behold [**As my Father hath ſent me**]

me] with his Spirit, and in this Name to be the supreme Pastor of this Flock, even [to send you] with my Spirit, and in may name (*f*) to gather together, instruct and preside over the Church in my absence, as my Delegates and Representatives, till I come again at the end of the World; and I expect that all who believe in me shall receive and obey you as such, for my sake who send you.

(*f*) Πέμπειν Sig. *mittere cum potestate mittenti*, 1 Peter ii. 14. Græc. Τοῖς πεμπομένοις. Es missi Dominici pro judicibus, Capitular. Franc. passim.

Ver. 22. **And when he had said this**] to instate them into this Office, he also made use of a visible significant sign: And to shew the ability to execute it aright came originally from the Holy Spirit, which he as the eternal Son of God, had power to communicate [**he breathed on them,**] for breath is an emblem of the Spirit, (called in *Hebrew* by the same name) and was used by God, when at the first Creation he put the Soul and Spirit into Man, therefore when Spiritual power and Energy was to be put into these newly created Officers, Jesus used the same Symbol [**and said unto them**] to explain the meaning of the sign [**Receive**] every one of [**ye the Holy Ghost**] and all his gifts that are ordinarily necessary for the discharge of this your Pastoral Office, unto which I now admit you.

Ver. 23. And leaving you my Embassadors resident upon Earth, I do commit to you and your Successors, the Ministry of reconciling Sinners unto me, upon the Conditions of the Covenant of Grace which I have established in

in the Gospel, and no otherwise. So that you shall not only have Authority by these Rules to declare what things are lawful, and what unlawful, but to judge of Persons and their Actions, and if any have Sinned, who truly Repent of it, you may not only pray to God for them, and according to the Gospel promises give them hopes of a Pardon: But (if you think their Repentance sincere) you may Pronounce it, and I will confirm it; For [**whose soever Sins you remit**] in my Name, and on my Conditions [**they are remitted**,] and I will forgive them according to the tenor of my Gospel. [**And**] on the other side [**whose soever Sins ye**] judge are not sufficiently repented of, and so you [**retain**] your power of Absolution, and declare their guilt remains upon them, such Men are liable to my final sentence, for as to the Sins of these impenitent Wretches [**they are retained**] and I will not forgive them, till they give better Testimonies of their unfeigned Repentance (*g*). You know I am appointed the great Judge of all, and I (who alone have the original power to Forgive or Condemn) invest you with this Prerogative, of loosing the Penitent and binding the Obstinate, both to enable you the better to deal with all sorts of Offenders, and to bring all Christian People highly to Reverence (*b*) your

(*g*) *Non præjudicamus Domino judicaturo quo minus si Pœnitentiam plenam invenerit, tunc ratum facit, quod à nobis fuerat hic statutum*, Cypr. ad Anton. Ep. 52.

(*b*) Τῶν ἱερέων ἀξία θεία ὄντι. Θεὸν γὰρ τὸ ἀφιέναι ἁμαρτίας, Theoph. in loc.

your Office, and greatly to regard your Censures and Absolutions.

A Paraphrase on the third Gospel.

§. 4. *Matth.* xxviii. 18. After our Lord had often manifested himself to be risen again at *Jerusalem*; the eleven Disciples by his direction went into *Galilee*, to a Mountain probably Tabor) where being assembled [**Jesus came**] as he had promised, to take his final leave [**and spake unto them**] to this effect: Having now gone through all the Stages of my Humiliation, and perfected the work of your Redemption; Now, by vertue of the eternal Covenant between me and my Father, [**All power**] and Authority is (*i*) [**given to me**] to Order, Rule and Govern all things both [**in Heaven**] the Triumphant [**and**] also [**in Earth**] the Militant part of my Church, Saints and Angels there, and all Mankind here being subjected to me as their sole supreme Head.

(*i*) Græc. Πᾶσα ἐξουσία Lat. *potestas.*

Ver. 19. As to the upper and glorious part of my Kingdom, whither I am now returning, to be your Mediator there, I will manage that in Person. But you shall be my Delegates here on Earth [**Go ye therefore**] as my Apostles, in my name [**and Teach,**] the first Principles of my Religion unto [**all Nations**] in the World; So as to convert both Jews and Gentiles to be my Disciples. And when they believe

lieve my Doctrine, and will promise to live by my Rules, you shall solemnly admit them by [**Baptizing them**] with Water, for remission of all their Sins, using this Form; I Baptize thee [**in the Name of the Father, and of the Son, and of the Holy Ghost**] declaring thou art a Believer of the Doctrine of the Holy Trinity, and by that distinguishing Article, receiving thee into Christ's Holy Church, of which thou art now made a Member.

*Ver.*20. As for those whom you have thus baptized, you must take care that they understand and keep their Baptismal Vow, by frequently Preaching to them, and [**Teaching them**] conscientiously and strictly **to observe all things whatsoever**] I have revealed to be a Duty, and all that [**I have commanded you**] already, while I was with you upon Earth, or shall hereafter by my Spirit further enjoyn to you and them, for keeping these my Commandments is the only way to eternal Life: I foresee you will meet with many difficulties, and much opposition in doing this, and perhaps you may be troubled that I must leave you, but go on courageously [**for lo**] though I am to remain in Heaven, as to my Bodily presence; yet as God, I am Omnipresent, and by my constant assistance and support you shall find, that [**I am with you**] as long as you live, and will be with your Successors [**always, even unto the end of the World;**] then I will come again in Glory to reward you and them, for all your Labours in my Vineyard, and all your Sufferings upon the account of me and mine [**Amen.**]

CHAP.

CHAP. V.

Of the Arch-Bishop, and the Oath of Canonical Obedience to him.

§. 1. RUbr.—**And then shall be also ministred unto them the Oath of due Obedience to the Arch-Bishop, as followeth.**] It hath been fully proved by divers learned Writers, That as soon as the Christian Religion began to spread over the Provinces of the *Roman Empire*, the Bishops of lesser Cities were subordinate to those of the greater, after the method of the Civil Government; and this, in or soon after the Apostles times (*k*), for then the Bishops of the Proconsular *Asia* were subject to *Timothy* Bishop of *Ephesus*, which then was the Metropolis of that Province: Which chief Bishop was originally stiled *the first Bishop*, as his Title is in the Apostolical Canons, where *the inferior Bishops are ordered to own him as their Head, and to do nothing of moment without his consent* (*l*). In *Africa*, this principal Bishop was called *the Primate* (*m*); but elsewhere, from his living in the *Mother City*, he was named *the Metropolitan* (*n*). And from his Authority

(*k*) Hammond. de Episc. jur. Disser. 4. c. 5. p. 189. Petr. de Marca de concord. lib. 6. cap. 1. §. 5. p. 175. Dr. *Cave* Dis. of Anc. ch. Gov. chap. 2. p. 90.

(*l*) Apostol. Can. 34. Bever. Tom. 1. p. 22. Grac. Τὸν ἐν ἑκάστῃ πρῶτον.

(*m*) Du Fresn. Glossar. verb. Primates.

(*n*) Synod. Antiochen. Can. 9. Bev. T. 1. p. 438.

Authority over other Bishops, he was called *the Arch-Bishop*, a Title given to *Peter* Bishop of *Alexandria* in *Diocletian*'s time (*o*), and also to *Alexander* Bishop of the same See (*p*), as also to *Meletius* Bishop of *Thebais*, the head City of a Province in *Egypt* (*q*). Yea, for some time this Name was given to the great Patriarchs, for *Cyril* of *Alexandria*, and *Cœlestine* of *Rome*, are frequently stiled *Arch-Bishops* in the *Ephesine* Council (*r*); and Pope *Fœlix* the third gives that Title to *Acacius* Bishop of *Constantinople* (*s*). There were divers Privileges belonging to these Arch-Bishops, but the Principal was, *that no Bishop in their Province could be ordained without their presence, or consent* (*t*). A right declared in the first General Council, and then thought so inherent in the Metropolitan, that the Consecration was to be void without him, and hence *Synesius* calls his Arch-Bishop, *The Lord of the Ordination* (*u*). To which Primitive Canon our Church so strictly adheres, that it is required, the

(*o*) Epiphan. Panar. hær. 68. fol. 318.

(*p*) Athanas. Apol. 2. pag. 791.

(*q*) Epiphan. hær. 69. fol. 324.

(*r*) Concil. Ephesin. par. 2. Bin. Tom. 1. par. 2. pag. 168, 177. &c.

(*s*) Fœlic. 3. Ep. ad Zon. Aug. Bin. T. 2. par. 1. p. 453.

(*t*) Τὸ δὲ κύριον τῶν γινομένων δίδοται καθ' ἑκάστην ἐπαρχίαν τῷ Μητροπολίτῃ, Nicen. can. 4. Bev. T. 1. p. 63. Vid. can. 6 ib. p. 66.

(*u*) Τὸν κύριον τῆς χειροτονίας, Synes. Ep. 105. p. 249.

the Arch-Bishop shall by himself or his Lawful Proxy always consecrate every Bishop. As to the Oath of Canonical Obedience which the Bishop ordained takes to the Arch-Bishop, no doubt it sprung from this Primitive Superiority in the Metropolitan, but is of a later date. At first it was thought sufficient in words to admonish the inferiour Bishops to observe those Canons which declared their subjection to the Metropolitan, but afterwards a promise was required. Which *Anastasius*, Arch-Bishop of *Thessalonica*, at the Consecration of *Atticus*, a subordinate Bishop, carried higher, and made him subscribe a Paper, for which Pope *Leo* reproves that Metropolitan, as guilty of an unnecessary innovation (*w*). Yet in the following Ages this Promise was turned into an Oath, extended also to Priests, who, as well as Bishops, were made to swear, *That they were worthy, would not break the Canons, and would obey their Ordainers, and the Church in which they were ordained.* Which Oath was declared dangerous and ensnaring, and abolished by a French Council (*x*). However the Bishops promise of due obedience was then in use, as appears by the *Vatican* Form of Consecration in that Age, extant in *Morinus*,

(*w*) *Non enim necessarium fuerat ut obligaretur scripto.* Leo I. epist. ad Anastas. 84. p. 447. circ. An. Dom. 440.

(*x*) — *jurare cogunt quod digni sunt, & contra Canones non sint facturi, & obedientes sint Episcopo qui eos ordinat, & Ecclesiæ in qua ordinantur.* Concil. Cabilon. Can. 13. An. 813. Bin. T. 3. Par. 1. p. 193.

where the Arch-Biſhop only asks, *Will you be obedient to my See* (*y*). But in the middle of the next Century this Promiſe was much enlarged in the Particulars, and turned into a ſolemn Profeſſion made in the Name of God, amounting to an Oath (*a*), and within 150 year after, a formal Oath was again brought into uſe, wherein the Parties Conſecrated ſwore *to live well, and obey their Ordainers* (*a*). But whereas of old this Oath was only taken by each Suffragan to his own Metropolitan, *Paſcal* the Second, ſoon after, required all Arch-Biſhops to take an Oath of Fidelity (as he called it) to the Pope; but the Arch-Biſhop of *Panormus* in *Sicily* refuſed it as a New Impoſition, which the King and Nobles there wondred at, and diſliked (*b*); and that Pope there owns no Council had decreed any ſuch thing; but he required it of his own Authority. I know ſome would have this Oath to the Pope, as old as *Pelagius* the Second, but his Decretal ſpeaks of a Metropolitan's

(*y*) Morin. de Ordin. Lat. Form. & Vatican. in Conſecr. Epiſc. p. 276.

(*z*.) Vid. Morin. ibid. in alt. Form. circ. An. 950. p. 305.

(*a*) *Pontifices jurant ante Conſecrationem, omnem morum honeſtatem, & debitam obedientiam ſe exhibituros ſuis Ordinatoribus.* Ivo Carnot. ep. 73. circ. An. 1100.

(*b*) Decretal. l. 1. Tit. 6. de Elect. c. 4. p. 122. Decr. Significaſti.

litan's declaring his Faith to be Orthodox (*e*), (a custom of which I shall speak shortly) which the Roman Parasites have corrupted (*d*) as if he were *to give his Faith — or swear fealty to the Pope:* a Custom so modern, that in the elder Formularies of *Morinus* (though some of them be 400 year later than *Pelagius* the Second) there appears nothing of it. And doubtless it was hatched in the *Hildebrandine* Age, above 1000 years after Christ, being more like an Oath of Allegiance to a Temporal Prince, than of Canonical Obedience to an Ecclesiastical Prelate; and probably it was first administred only to such Bishops and Arch-Bishops, as were within St. *Peter*'s Patrimony, and subject to the Pope as a Temporal Prince, and so by degrees imposed upon all the Bishops, especially the Metropolitans of the Popish part of Christendom. The Oath it self, as it was at first, may be seen in the Body of the Canon Law (*e*), falsly ascribed to *Gregory* the Third. But even that lofty Form did not satisfie the Ambition of later Popes, who instead of swearing to defend *the Rules of the holy Fathers;* put in these words, — *the Royalties of St.* Peter (*f*), and the modern Form

(*e*) *Quicunque Metropolitanus intra tres Consecrationis suæ menses, ad exponendam fidem suam non miserit, — &c.* Pelag. 2. ap. Grat. Decret. Par. 2. Dist. 100. cap. Quoniam, p. 182. An. 580.

(*d*) *— Dandæ fidei causa ita legit.* Remund. Rufus Defens. in Molin. p. 2c.

(*e*) Decretal. Greg. 9. Lib. 2. Tit. 24. de Jurejur. c. 4. p. 867.

(*f*) *Regulas S. Patrum adjutor ero ad defendendum.* in Decret ut supr. Hodie Regalia S. Petri.

for a Metropolitan keeps both, containing many other extravagant additions (*g*), and being so worded, that every Popish King when he nominates an Arch-Bishop, loses a Subject, because he must swear fealty to another Prince (*h*). Which was understood in *England* so well, even while Popery was professed here, that *William Rufus* declared, Anselm *could not keep his Allegiance to him, together with this Obedience to the Apostolical Seat, promised against his will* (*i*). So that this Oath never was liked in the English Nation, and at last it was declared treasonable, and forbid by Law: And not only so, but a short and plain Oath is all that is now required of our Bishops, *that they will pay due reverence and Obedience to the Arch-Bishop, the Metropolitical Church, and their Successors.* Now this only relates to Ecclesiastical Matters contained in the Canons, and is no more than is necessary for the good Order and Government of the Church; it no way interferes with the Temporal Allegiance due to the King, and is much the same with that Question and Promise used 800 year ago, and cited before out of *Morinus*. So that there can lie no Objection against it. Wherefore it may lawfully be taken, and ought strictly to be kept, to maintain regular

(*g*) Vid. Pontifical. Rom. p. 88.

(*h*) Vid. Spalatens. de Repub. Eccl. l. 4. c. 2. §. 52. p. 425.

(*i*) *Protestatus est illum nequaquam fidem quam sibi debebat simul & Apostolicæ sedis obedientiam, contra suam voluntatem, posse servare.* Eadmer. Hist. Nov. p. 26.

lar Subordination and good Order in the Church.

CHAP. VI.

Of the Exhortation before the Litany.

§. 1. **Wherein it is written**, Luk. vi. 12, &c. Acts xiii. 2, 3, &c.] The ground of this short Preface to the Litany, and other Prayers for the Bishop elect, is laid on a sure Foundation, *viz.* The practice, first of Christ, and then of his holy Apostles, whose custom of Praying before they Commissionated any to be Pastors, and the Churches constant following their Example, is equal even to an Express Command, for us to pray before all sorts of Ordinations. And *First*, St. *Luke* (Chap. vi. ver. 12.) tells us, *Our Saviour went into a Mountain to pray, and continued all night in Prayer to God:* Adding, ver. 13. *And when it was day he called his Disciples, and of them he chose Twelve*, &c. From whence it is clear, that the Lord Jesus (who knew the hearts of all men, and whose single request was enough with his Father, who heard him always) spent one whole Night in Prayer, before he chose and sent out his Apostles; and 'tis as plain, he did this chiefly for our Example, to shew us how to proceed on this weighty occasion. For he retires to a Mountain a-part, where it seems there was a House of

of Prayer (a *Proſeucha*) built (*k*), to which in the day-time many reſorted, but at night it was empty and free, and there our Lord choſe to ſpend his whole time in deep Meditation, and fervent Prayer, before he entred on the ſame Work that we are going about; and if we remember (what was obſerved before, upon *Matth.* ix. *ult.* and Chap. x. 1. (*l*),) that he charged his Diſciples to pray alſo, before he gave them their Miſſion, it will effectually ſhew with how great Devotion; not only the Ordainer, but thoſe to be Conſecrated or Ordained alſo, ſhould prepare themſelves on this ſolemn Occaſion, Watching, Faſting and Prayer, being far more neceſſary in our Circumſtances than it was either in his or theirs. 2*ly*. To this Example of our Lord is added, the imitation thereof by the Biſhops and Apoſtolical Men at *Antioch*, who (even when God immediately choſe the Perſons, and allotted their peculiar Work) did not lay their Hands on *Saul* and *Barnabas*, till they had *Faſted and Prayed* (*m*): Our Saviour alſo was Faſting when he Ordained his Apoſtles, for it was early in the Morning after a night ſpent in Prayer, *that he called and ſent them* (*n*). And

(*k*) Græc. Ἐν τῇ προσευχῇ τοῦ Θεοῦ. Verſ. Syriac. *Quoniam illic videbatur Domus Orationis*: Dulplex articulus oſtendit quod Προσευχὴ de loco dicitur, ut & *Act.* xvi. 2. & Hum. Annot. ibid.

(*l*) *See Diſc. on the Office of Prieſts, in the Firſt Goſpel.*

(*m*) *Act.* xiii. 2, 3.

(*n*) *Luk.* vi. 13.

And this was one of those Ecclesiastical Matters upon which the Primitive Bishops appointed the Christians to Fast and Pray (o). The inference from all which Premises naturally is, *Let us therefore, following the Example of our Saviour Christ, and his Apostles, first fall to Prayer, before we admit —— this Person*, &c. Though we do believe he is inwardly called to this Great Work by the Holy Ghost; yet we must by Litanies, Supplications and devout Prayers, earnestly beg of Almighty God to enable him to perform it to his Glory, and the Salvation of his own and many others Souls.

(o) *Episcopi universæ plebi mandare jejunia solent, alicujus sollicitudinis Ecclesiasticæ causa.* Tert. adv. Psych. c. 13.

CHAP. VII.

Of the Questions to a Bishop.

§. 1. The Preface. **BRother, for as much as the Holy Scripture, and the Ancient Canons command, that we should not be hasty in laying on Hands, and Admitting,** &c.] This Introduction is to shew, that these necessary interrogatories, before the admission of a Bishop, are grounded first upon Holy Scripture, even St. *Paul*'s charge to *Timothy*, concerning his not ordaining any without a previous examination (*p*): Which St. *Bernard* expounds, *of not ordaining any but such as they will not repent afterward that they did admit. Secondly*, This method of asking Questions of the Candidate for a Bishoprick, is grounded on divers ancient Canons, especially on that of the Fourth Council of *Carthage*, where it is expresly required, and where all the particulars, to be enquired of, as to his Manners, his Learning, and especially as to his Faith, are set down at large (*q*), and unless he could give an Account in all the particulars, the Metropolitan was not to consecrate him. From this Canon

(*p*) 1 *Tim.* v. 22. Citatur à D. Bern. & inde sic Eugenium alloquitur — *Curæ tibi sit maxime introducere tales, quos postmodum introduxisse non pœniteat.* Bern. de Consid. l. 4. c. 4. p. 887.

(*q*) *Qui Episcopus ordinandus est antea examinetur, &c.* Concil. Carthag. 4. Can. 1. Bin. T. 1. p. 588.

Canon (which also cites the place of St. *Paul*), our Church hath taken this Preface, being very like also to the most ancient Forms used in the Western Church, as may be seen in *Morinus*, which thus begins, *The ancient Rules of the Fathers,* — *especially the Canon of* Carthage *ordains, according to that of the Apostle, Lay Hands suddenly on no man*, &c. (*r*). And then all the Questions (like ours) tended only to try his Faith and his Life. But after the Papal Monarchy was set up, about the year 900. two Questions more were added, about *receiving and keeping the Traditions of the Fathers, and the Decrees of the Apostolical See, and about Fidelity to St.* Peter *and his Vicar* (*s*). And the Modern Roman Pontifical hath made this Second Question still larger, putting in the Pope's Name, *and binding them to pay Fidelity, Subjection and Obedience in all things to him and his Successors* (*t*); which shews, that of late they are more concern'd for Bishops subjection to the Pope, than for their being Orthodox in their Faith, or Religious in their Lives. But all this being meer Innovation, was justly expunged by our Reformers; and

(*r*) *Antiqua S. Patrum instituta — at legimus in Canone Carthag. &c. — secundum Apostoli dictum.* Morin. de Lat. Ordin. p. 275.

(*s*) *Vis traditiones — Patrum ac Decretales S. & Ap. sedis, — &c. Vis B. Petro — ejusque Vicario, &c.* Morin. ibid. p. 320.

(*t*) *Vis B. Petro — ejusque Vicario Dom. nostro Dom. N. Papæ — suisque Successoribus Romanis Pontif. Fidem, Subjectionem & Obedientiam — per omnia exhibere.* Pontif. Roman. p. 62.

and we have reduced this Preface to what it was in the Primitive Ages; yea, to what it was in the Church of *Rome*, while it was pure and uncorrupted: And in this (as well as in many other things) we have left them, only in thoſe things wherein they had firſt left their own Orthodox and Pious Predeceſſors, and ſo departed from themſelves, and from the right way.

§. 2. Of the Second Queſtion. **Are you perſuaded that the Holy Scriptures contain**, &c.] This Queſtion is the ſame with that which is put to a Prieſt, and had not been neceſſary to be conſidered here, but only to give an account, that this is inſtead of that large Declaration of Faith which every Biſhop was obliged to make before his Conſecration in the Ancient Church; of which we will now obſerve, that St. *Paul* makes it a neceſſary Qualification for a Biſhop *to hold faſt the faithful word as he hath been taught, and to preach ſound Doctrine* (*u*). And doubtleſs care ſhould be taken that he be very Orthodox, who is not only to inſtruct a whole Dioceſe, but to teach and inſpect the inferior Teachers; which part of the Epiſcopal Office was of great importance in the Primitive times, while ſuch ſwarms of Hereticks infeſted the Church of God: and hence there was a very ſtrict enquiry then made, (as appears by the Canons of *Carthage* cited before) whether the Candidates for this Superior Order underſtood and believed the true Churches

(*u*) *Titus* i. 9.

Churches Sence of all the Articles of the Creed? especially about the Trinity, and the Incarnation, Passion and Resurrection of Christ, (then most disputed about). To which were added divers Queries, concerning their renouncing the Heresies then infesting the *African* Church, especially those of the *Manichees*, the *Novatians*, the *Donatists*, and *Pelagians*, as may be seen at large in the aforesaid Council (*w*). And the old Roman Formularies taken out of the *Vatican* keep almost the same words (as we noted out of *Morinus* before) only requiring the Bishop elect to give his assent explicitely to every Article, and (except the additions contrived to support the Papal Supremacy) the Modern Pontifical varies but little from the old Form. As for the Greek Church, 'tis certain it hath been very anciently used there, for a Bishop to make a full confession of his Faith to the Metropolitan who Ordained him; from that passage in *Synesius*, who (hearing he was nominated to be a Bishop, in order to excuse himself) pretended he held divers Heterodox Opinions, which he could not dissemble when he came to be ordained, but resolved he would then declare them before God and Man, and desires his Friend to tell the Arch-Bishop (who was to consecrate him) all this before hand (*x*). And to this day the Greek Bishops, besides repeating the *Nicene* Creed, make a large Confession of

(*w*) Concil. 4. Carth. Can. 1. Bin. ut supr.

(*x*) Synes. Epist. 105. p. 249.

of their Faith, concerning the Incarnation of our Saviour, the Unity of his Natures in one Perſon, the Trinity, *&c.* and they do alſo ſpecially name and condemn the Hereſies of *Arius*, *Macedonius*, *Neſtorius* and others who had diſturbed the Eaſtern Church (*y*). Which large Forms we now omit, both becauſe moſt of the ancient Hereſies are now vaniſhed, and alſo becauſe we have other ſecurities, that our Biſhops are Orthodox; but eſpecially by the ſeveral Subſcriptions they have made in the lower Orders, whereby they declare their aſſent to the three Creeds, and to all the Articles of the Church of *England*. Which method of Subſcribing I could prove to be as old as the time of the *Nicene* Council. And St. *Hierom* ſaith, *ſuch as refuſed it were put out of the Church, in his days* (*z*). And this ſame Method is yet continued in the Reformed Churches of *Helvetia*, where no man can be admitted to ſerve a Cure, unleſs he do firſt ſubſcribe their Confeſſion of Faith, and promiſe to obey all the Rules made in their Synods (*a*). And it is to be conſidered, that Subſcriptions remain on Record, as a perpetual Evidence againſt the Party, if he ſhall prove an Apoſtate afterward; whereas a Verbal Profeſſion may be forgot or miſ-told by ſuch as hear it but once. And therefore it was required

(*y*) Euchol. Græc. Ord. Epiſcopi, p. 306, &c.

(*z*) *Aut ſcribendum eis fuerit aut exeundum de Eccleſia.* Hieron. ad Pammach. Epiſt. 65. T. 2. p. 283.

(*a*) Vide Bullengeri ap. Melch. Adam. p. 493.

required in the Primitive Ages, that all inferior Bishops should send a Confession of Faith in Writing to their Metropolitans, and they to their Patriarchs immediately after their Consecration: And the Popes themselves (as I have shewed elsewhere) for divers Centuries, writ to the Emperors, after they were advanced to the See of *Rome*, to prove themselves Orthodox: But finally, this question of their believing all things contained in Scripture, and promising to Preach nothing contrary to it, is sufficient to secure the Church, that they are no ways Heretical, but sound and Orthodox in all Points.

§. 3. *Quest.* IV. **Are you ready with all faithful diligence to banish and drive away all erroneous and strange Doctrine, &c.**] We have heard how strictly St. *Paul* charged the Bishops of *Asia* to watch against those grievous Wolves, the Hereticks, that were likely to break into their Folds (*b*). And requires *Titus* the Bishop of *Crete* after two admonitions (if they prevailed not) to Excommunicate an Heretical Teacher (*c*), making it a necessary qualification of a Bishop, *to be able by sound Doctrine to convince the Gainsayers* (*d*); that is such as speak against the Truths revealed in Scripture, and received by

(*b*) *Acts* xx. 29. and 31.

(*c*) *Titus* iii. 10. Græc. Παραιτοῦ, *i. e. Expulsus sit è numero gregis*, Bez.

(*d*) *Titus* i. 9. Græc. Τὸς ἀντιλέγοντας.

by the Church; for which end they promiſe upon the third Queſtion, to exerciſe themſelves in Study and Prayer, to gain a complete underſtanding of the Holy Scripture: And if a Biſhop be throughly inlightned with this Divine knowledge, the bright beams thereof will baniſh all Erroneous Opinions, and make them diſperſe as the Miſts before the Rays of the reſplendent Sun: The inferior Clergy may confute falſe Doctrines; but Biſhops being ſuppoſed to have more Skill and Experience, as well as more Age and Authority, they *muſt drive them away*: They are ſet in the Watch-towers to diſcover Hereſies, and like wiſe and valiant Generals (one of which is worth a whole Army) (e), muſt not only Fight againſt them themſelves, but muſt adviſe, manage and encourage all the Under-officers and Soldiers: Hence the ancient Canons lay great ſtreſs upon the Biſhops care in this matter: And order, *That if any Biſhop let the Hereticks alone in any part of his Dioceſs, and another Biſhop ſhall convert them, that Town ſhall be given to the latter Biſhop* (f).——*And the former Biſhop is to be admoniſhed of this neglect, ſo as if he perſiſt in this negligence ſix Months after ſuch Admonition, he ſhall be Excommunicated* (g): Wherefore when *Riparius* complained to St. *Hierom*, that

(e) 2 *Sam.* xviii. 3. *Solent——plus reponere in duce quam exercitu,* Tacit. de Morib. Germ. p. 663.

(f) Concil. Carthag. can. 122. ap. Bev. T. 1. p. 655.

(g) Ibid. Can. 124. apud eund. pag. 658.

Vigi-

Vigilantius spread his Heresie in that Diocess where he was a Priest, the Holy Father *wonders that the Bishop should not restrain such fury* (*h*). And besides this promise, our Bishops are obliged frequently *to confer with Recusants, and to do their utmost to reclaim them*: As our Canons enjoyn (*i*). And here I could give many instances of divers of our learned and zealous Bishops, who have not only secured their own People from Heresie and Schism, but converted divers Recusants of all sorts: And if all our right reverend Fathers remembring this solemn promise, would apply themselves to this necessary Duty, with a Zeal suitable to the occasion, their Dignity and Station would give great weight to their Arguments, and their Example would also quicken the inferior Clergy to do their parts, in the places that are under their several charges: And multitudes of poor Souls bought with the most precious Blood of Christ, now wandring in the dangerous and destructive Paths of Popery and Fanaticism, would every were be happily reclaimed, and brought over to the Church: To which pious and charitable design, I shall humbly and briefly offer two or three motives. First, That the present Toleration (as to Protestant Dissenters) having suspended the Bishops exercise of their Authority in this Matter, there is no way left to reduce this sort of Recusants but by Argu-

(*h*) *Miror sanctum Episcopum in cujus Parochia esse Presbyter dicitur, acquiescere furori ejus, &c.* Hieron. ad Ripar. Ep 53. T. 2. p. 152.

(*i*) Canon. 66. of the Church of *England*.

Arguments and Perſuaſion; and as to Papiſts, thoſe always were and are the faireſt ways of convincing them; nor if we had power, ought we to imitate that unchriſtian Rigour, which we condemn them for uſing to foreign Proteſtants (*k*), ſo contrary to the practice of the Primitive Church (*l*), as well as to the Spirit of the Goſpel (*m*). Secondly, Let the goodneſs of our Cauſe be conſidered: Our Doctrines are ſo plainly contained in Holy Scripture, our Offices and Rites ſo proper, Pious and Primitive, and have been ſo clearly juſtified againſt all oppoſers, by many eminent Writers of this Church: That if we can but win its deluded Adverſaries, to hear us Reaſon or Read our Books, there is little doubt of ſucceſs; and their Prieſts and Teachers know this, which makes them hinder them (as much as in them lies) from hearing, or reading what we ſay or write: Laſtly, Let the vigilance and ſtrangely buſie zeal of Seducers be duly conſidered, who, like their anceſtors the Phariſees, compaſs Sea and Land to make one Proſelyte, and ply thoſe they find doubting, wavering, or diſcontented, night and day by Diſcourſes, Books and fair Promiſes, and ſhall not we take as much pains to ſave Mens Souls, as they do to deſtroy them? to propagate Gods Holy and Eternal Truth, as they to diſſeminate their pernicious Errors? I ſhall add no more, becauſe I hope a word is ſufficient to our

(*k*) Οὐδὲ γὰρ ἀπιλαῖς ἢ βίᾳ τινὰ πρὸς τὸ τῆς ἀληθείας ὅδον ἕλκειν βιάλόμεθα, Dict. Marciani Aug in Concil. Chaled. Bin. T. 2. p. 361.

(*l*) Socrat. Hiſt. l. 7. c. 3. pag. 733.

(*m*) *Luke* ix. 55.

our worthy Bishops, who generally use their utmost endeavours in this kind: And merit praise rather than need Exhortation.

§. 4. *Qu.* VI. **Will you maintain and set forward, as much as shall lie in you quietness, love and peace among all Men, &c.]** There is no more expected from a Priest, but only to promote Peace and Charity, and that is also the Duty of a Bishop as the former part of this Question shews; but since the Canons of our own and the ancient Church, as well as the Laws of this Land, have put the Ecclesiastical Discipline, into none but the Bishops hands, who also have by God's word a just right to Administer the same; Therefore it is required, that they shall further promise, *To correct and punish the unquiet, disobedient and criminous, according to that Authority which they have both by God's Word, and the Ordinance of this Realm:* I need not repeat that which I have proved in a peculiar tract, *viz.* The Bishops having this Authority vested in them both by Scripture and the Laws Ecclesiastical and Civil (*n*).

But I shall rather briefly shew here, the manifold benefits that will arise from their due Execution of this power, as to regulating the manners of those within the Church, who only can be a scandal or an honour to it: There are many faults among these (for the purest Principles and Holyest Rules, will not always

(*n*) *See my Discourse of Excommunication printed at* London, 1685.

ſecure the innocence of ſuch as profeſs to believe and follow them.) But if the Rulers of the Church upon the diſcovery of them, zealouſly and prudently labour to puniſh the offence and reform the Offender, they not only ſave the honour of the Church, but probably the Soul of the Criminal alſo; which ſhould be the great end of Church cenſures, being a Power that is given for Edification, and not for Deſtruction (as the Apoſtle declares (o).) Now ſince Biſhops cannot amend the Evils they do not know; Therefore the ancient Canons require, *That they ſhall perſonally viſit their whole Dioceſs once every year* (p); and the preſent uſage is, for them to do this annually by their Arch-Deacons, and once in three years by themſelves; to enquire into all that is amiſs, both among the Clergy and Laity: Which is called their Viſitation, with reſpect to their name importing *Overſeers and inſpecters* (q). The Emperor in the ſixth General Council calls Biſhops *the Eyes of the Church*, and *Iſidore* of *Peluſium* ſaith, *they ſhould be all Eyes, to ſee every thing* (r). So that they ought to look well to every part of their charge,

(o) *See ch.* 8. §. 2. 2 *Corinth.* xiii. 10.

(p) *Unuſquiſque Epiſcopus Parochiam ſuam omni anno ſemel circumeat*, Concil. Calcuth. Can. 3. An. 857. Spelm. T. 1. p. 193.

(q) Τμᾶς —— Ὑμᾶς Ἐπισκόπους, Græc. Acts xx. 28.

(r) Τῆς Ἐκκλησίας ὀφθαλμὸς, Orat. Imper. ap. Bin. T. 3. par. 1. p. 217.— Ὅλον εἶναι δεῖ ὀφθαλμὸν πάντα ὁρῶντα. Iſid. Pel. 1. Ep. 149.

charge, and by their Arch-Deacons and their own strict enquiry to labour to find out all Enormities and Disorders within their Cognisance, that they may apply suteable remedies to them: Their frequent presence in these Visitations must tend to discover many Evils, and their Authority will conduce exceedingly to amend them; and thus the negligences and irregularities of the Clergy, and all crimes of the people that are proper for the Ecclesiastical Tribunal, might effectually be rectified, and we become in this Sence, a truly Reformed Church: Nor will any thing more universally promote the suppression of Atheism profaneness and debauchery (which pious design, our gracious King and his Parliament are now intent upon) than the restoring the Bishops to the full exercise of their Authority, in these cases, and reducing of personal Visitations to their Primitive use, and Religious ends St. *Agobardus* kept his great Dioceſs of *Lyon*'s in excellent Order, as he declares *by yearly going round about it, and taking so strict care of all his People, as to amend, whatsoever he found depraved; by the Rules of Truth and Holiness, according to the power given him by God* (s).

And the inferior Clergy of old were very serviceable in their places herein, being then enjoyned *to inform the Bishops* (in these Visitations) *of such as were impenitent toward God, or cherished any notorious Sin, if they could not bring them to repentance, because of their secular great-*

(s) Agobardi Epistol. ad Nebrid. oper. Tom. 1. edit. Baluz. p. 103.

neſs (t). Which is one of King *Edgar*'s Laws, and is more briefly expreſt in the Capitulars, *that ſuch as will not amend on the Prieſt's admonition, ſhall be cited before the Biſhop* (u). To all which muſt be added the care of Pariſh Prieſts to inſtruct their Church-wardens, in the nature of their Oath, and the great benefit to the Souls of their Neighbours, which will follow their impartial preſenting all Offenders and Offences, for the happy reforming of both, as our own Canons direct: The ſubordinate Miniſters will find ſome caſes too intricate for them to determine, ſome Crimes too hainous, and ſome Criminals too obſtinate for them to deal with, and theſe muſt be referred to the Biſhops (w). Who upon ſuch information are to proceed with all demonſtrations of Paternal kindneſs (x), towards the guilty Perſons, for this, from thoſe in ſo high a Station, will open their hearts to receive their Fatherly admonitions, and when they ſee that their Spiritual Father loves their Souls, and hates only their Sins, and ſeeks their amendment not their ſhame, this may prevent the neceſſity of a cenſure,

(t)—*Ut Sacerdos faciat Synodo innoteſcere, ſi quem in parochiâ ſuâ in Deum reperit contumacem, vel qui grave aliquod peccatum foveat, nec hunc valeant audeatque ob metum ſecularium ad reformationem perducere*, Edgar. Can. 6. ap. Spelm. p. 448.

(u) Capitular. R. Franc. Tom. 2. cap. 8. p. 97.

(w) *Exod.* xviii. 22.

(x) *Amari Parens & Epiſcopus debet, non timeri*, Hieron. Ep. 62.

censure, and so the Parties *may be restored by gentle rebukes, with all long-suffering, and by the Spirit of meekness* (*y*). Whereas, if reproofs be given with Bitterness and Passion, they commonly exasperate the offender, and move him to reject the admonition, and the means of his Salvation (*z*). Wherefore gentle methods ought first to be tried; but if they be too weak to awake a Sinner; that is fallen into the Lethargy of obduration, then sharp reproofs, publick shame, and severe censures must be used (*a*); yea, they must finally be cast out of the Church, who will be a perpetual scandal to it as long as they remain in it: These are the Rules of Scripture, and the Laws of the Holy Fathers for bringing Sinners to Repentance, and preserving the Church pure, and doubtless we can find out no better, nor do we need any new Orders, if this godly discipline (which is much to be wished) were universally restored: This did keep the Primitive Church Holy, and would make ours so also, if it were duly put in Execution, and backed with good Laws to punish such as did hinder or despise it. This is the discipline of which the Fathers give so fair a

(*y*) 2 *Tim.* iv. 2. *Galat.* vi. 1.

(*z*) *Leniter castigatus exhibet reverentiam castiganti, asperitate autem nimiæ increpationis offensus nec increpationem recipit nec salutem,* Prosp. de vit. Contempl. l. 2. c. 5.

(*a*) *Titus* ii. 13.

(b) *Diſciplina cuſtos ſpei, retinaculum fidei, dux itineris ſalutaris, fomes ac nutrimentum bonæ indolis, magiſtra virtutis,* Cypr. l. de Diſc. & Hab. Virgin.

Character (b), as to be *the keeper of Hope, the anchor of Faith, the guide of our Heavenly Journey, the food and nouriſhment of good Inclinations, and the Miſtreſs of all Virtue.* If our Age can be perſuaded to make the experiment, we ſhall ſoon find the bleſſed effects thereof, in a general reformation of all their manners however, who profeſs to be members of the eſtabliſhed Church, and then other Parties muſt amend thoſe of their perſuaſion, if not for love of Piety, yet for fear of Reproach.

§. 5. *Qu.* VII. **Will you be faithful in ordaining, ſending, or laying hands on others.**] We have already proved, that the Biſhops have the ſole right to Ordain (c), and ſhall only add one paſſage or two, out of Antiquity, to confirm that great Truth: The writer of St. *Fulgentius* his life obſerves, *That* Thraſimundus *the* Arrian Vandal *King of* Africk *had forbid the orthodox Biſhops to ordain any; but they met in Council, and reſolved they would confer Holy Orders, for otherwiſe vacant Churches could not be provided of Paſtors* (d). Theſe Holy Confeſſors foreſaw that if an heretical perſecuting Prince ſhould ſuſpend the Biſhops from executing this important and incommunicable part of their Office for ſome

(c) First Preface. §. 5.

(d) — *Regalis Authoritas Epiſcopos ordinari prohibuerat, nec viduatis plebibus paſtores provideri licebat,* Vita B. Fulg. c. 16. pag. 13.

time

time, the Orthodox Clergy must intirely fail, and consequently the African Church be destroyed, because the Persons single are mortal, and the Bishops by ordaining new Men do alone make the Office immortal by a Succession, that is to endure to the end of the World (*e*). And upon this Principle *Sidonius* severely censures those Kings of *France* who kept many Bishopricks vacant, to gain the Profits of them as a Right to their Crown, *which* (he saith) *threatned Ruine to the Gallican Church, because Bishops had the sole power to constitute Successors to supply the Ministrations proper to the lower Orders* (*f*). Since therefore they have this sole Privilege, doubtless it is very necessary strictly to require a Promise from them at their Consecration, that they will faithfully perform this great trust, of Ordaining and sending out fit Persons to execute the Priestly and Episcopal Offices. For if they promote any that are Heterodox, or Schismatical in their Opinions, Weak and Unripe in their Judgments, or Vicious and Debauched in their Lives, either by negligence in due examining them before, or (which is worse) by fear or favour be imposed upon, it is the greatest Sin they can possibly commit, and they are answerable for all the ill effects of admitting such Persons into so Holy an Employment.

(*e*) *Matth.* xxviii. 20.

(*f*) *Summis Sacerdotibus morte truncatis, nec ullis dqinceps Episcopis in defunctorum Officia suffectis (per quos utique minorum Ordinum Ministeria subrogabantur) ruinam imminere Ecclesiis.* Sidon. l. 7. ep. 6.

The Roman Writers record of their famous Pope *Leo* the Great, that for forty days together he fasted and prayed for Pardon of all his Transgressions, and that at last St. *Peter* appeared to him, *and told him all should be forgiven him, but the Sins of his Ordinations* (g). And there is thus much moral in the Story, that if a Bishop be of never so holy a Life, and hath few Sins of his own, by this means (as St. *Paul* speaks) *he becomes partaker of other mens Sins* (h), because he is the occasion of all the ill consequences of putting an ill man into Sacred Orders. And therefore many pious Bishops have opposed the Commands and Menaces of Princes, and those of the highest Quality, who have urged them to Ordain such as were evil and unfit; and have therein shewed a commendable Zeal for God's Glory, and the Good of the Church. In the ignorant and wretched Ages, before our Reformation, this neglect had brought the Clergy into extream contempt, which I chuse to express in the words of an honest Romish Author then living, who says of the Bishops of his time — *They thrust men into Holy Orders that are like a company of Jack-daws, Infamous, Boys, and Illiterate, such as are not fit for any thing else, and are not called by God, contrary to the Rules of our Forefathers; yet if any suffer a repulse, he flies to* Rome, *where the most holy Fathers admit Hostlers, Cooks and Ideots, to the Altars of the Great God; yea, such as*

(g) *Dimissa sunt tibi omnia peccata tua præterquam impositionis manuum.* Pratum Spir. c. 149. ap. Bin. not. in Vit. S. Leonis.

(h) 1 *Tim.* v. 22. Οὐ γὰρ ἀνόσιον τὸ πρᾶγμα. τῶν γὰρ μελλόντων ὑπ' αὐτῶ γίνεσθαι ἄλλων. Theop. in lo.

as in Germany *would not be allowed to communicate among the Laity, to the shame and grief of all good Men, till they have made the Name of Priest to be a reproach; surely they must have evil thoughts of Religion and themselves, or design to abuse Christian People who do such things; the Work shews the Artificer, the Tree is known by its Fruit; may Christ save us; St.* Peter *is asleep, and the other* Simon, *not to say Anti-christ hath got the Dominion* (*i*). Thus, alas, it was then, and no doubt it hastned the Reformation; and since that in our Church, though some few do creep in that prove very unworthy, by fair Certificates gained by favour, yet generally our Bishops and their Arch-Deacons are very careful to keep out ignorant and scandalous Men, for which they deserve the highest applause; and the general good Character of most of the Clergy shews, that all due caution was taken in their Admission.

(*i*) Aventini Annal. l. 2. p. 118. qui scripsit circ. An. 1500.

§. 6. Quest. VIII. **Will you shew your self gentle, and be merciful for Christ's sake to the poor and needy People, and to all Strangers,** &c.] As Bishops succeeded the Apostles in all the ordinary parts of their Office, so they did in the Primitive Times in their being Supream Treasurers of all the Oblations of the Faithful, and by their Order, they were distributed to the *Poor and Needy* of all sorts, as I have shewed at large elsewhere (*k*).

(*k*) *Act.* iv. 35. *See the Divine Right of Tithes,* Par. I. c. 4. p. 60. & Par. II. c. 15. p. 117.

In

In thoſe Ages therefore the care of the indigent lay almoſt wholly upon them. So that the Ancient Author of the *Apoſtolical Conſtitutions* tells us they were to be addreſſed to (at their admiſſion) in this Form, *O ye Biſhops, be careful to maintain all the Poor, ſo as none may want; Give to Orphans of the Gifts of their Parents, to Widows thoſe of their Husbands; make Marriages for ſuch as are grown up, get Work for the Artificer, ſhew Mercy to the Weak, provide Meat for the Hungry, Drink for the Thirſty, Cloaths for the Naked, Medicines for the Sick, and Relief for the Priſoners* (*l*). In after times the caſe was altered in ſome meaſure, ſince the building of Parochial Churches in all parts of the Dioceſſes, to which the Biſhops granted or confirmed all the Profits and Oblations (formerly payed and preſented at the Cathedral) ariſing within thoſe Precincts, enjoyning the Pariſh Prieſt to take care of his own Poor. And ſince that our Secular Laws have provided for the reſidence and relief of the Poor in every Pariſh; yet ſtill there are very many and great Objects of Charity, eſpecially in great Cities; Decayed and Aged Labourers and Tradeſmen, Orphans and Widows, Sick and Lame, Blind and Maimed; many undone by Fire and Water, Thieves and Robbers; many poor Strangers and Travellers, and many confined to loathſom Priſons: To which the Biſhop is hereby obliged to be courteous and bountiful for Chriſt Jeſus ſake, who takes that which is given them, as lent to him-

(*l*) Conſtit. Apoſtol. l. 4. c. 2. fol. 60.

himself, and will reward such Charity with a Crown of Glory (*m*). His compassion interests him, so far in their wants, that he seems to beg in them, and will be pleased by our giving them relief (*n*). Now if all desire to hear those comfortable words of our Lord (saith St. *Hierom*) *come ye blessed of my Father,* ——&c. *for I was Hungry and ye gave me meat,* &c.——*how much more should a Bishop* (his Steward) *desire to hear them, whose House should be ready to receive all the necessitous* (*o*). 'Tis certain the Apostle's Rule, *That a Bishop must be given to Hospitality* (*p*), doth oblige in all Ages, and every one of this Order according to his ability: And there are but few Bishopricks, which by the bounty of Christian Kings and Prelates, Nobles and others of the Faithful, are not still endowed with Lands and Revenues, sufficient to enable them to relieve many of the indigent: Wherefore it is but reasonable, they should be required to promise at their Consecration, to be Hospitable to Strangers, and Courteous as well as Liberal to the Poor. And our Form is almost the very same, which hath been used on this occasion for 800 years, in the Western Church,

(*m*) *Prov.* xix. 17. *Matth.* xxv. 34, 35.

(*n*) *Egestuosus pro se tantum & in se eget, Solus —— Christus est qui in omnium paupertate mendicat,* Salv. de gub. l. 4.

(*o*) *Matt.* xxv. 35, *&c.* —*Cujus domus commune debet esse omnium hospitium,* Hieron. in Tit. 1. 8.

(*p*) 1 *Tim.* iii. 2. & *Titus* i. 8.

Church, as the old Formularies and the Modern both ſhew (*q*). And the ancient Canons do ſtrictly enjoyn, that every Biſhop *ſhall keep an Hoſpital for the ſick and infirm* (*r*), —— *and ſhall entertain People bountifully at his Houſe and Table* (*s*), —— *eſpecially the Strangers and the Poor, who are to be their daily Gueſts* (*t*). —— And in one word —— *to be Hoſpitable and Liberal to all that need, even to the uttermoſt of their Ability* (*u*). To which one of our Engliſh Councils adds, *That the Biſhop ſhall keep a Clergy-man for his Almoner* (*w*). All which Eccleſiaſtical Laws ſhew the conſtant Opinion of the Church, that this Duty was moſt eſpecially incumbent on thoſe of this ſacred Order: I could here enlarge, by deſcribing the great Examples of the Primitive Biſhops, but will content my ſelf with two or three. St. *Ambroſe* his Houſe entertained all the indigent Strangers at *Milan*, and when *Auguſtine* came thither a young Student from Africa, *he received him like a Father, and like a Biſhop loved him in his Travel* (*x*); and when St.

(*q*) *Pauperibus, & peregrinis omnibus indigentibus vis eſſe propter nomen Domini affabilis & miſericors?* Morin. de Lat. ordin. p. 320. Pontif. Rom. p. 62.

(*r*) Concil. Carth. 4. can. 14. Bin. T. 1. p. 589.

(*s*) Concil. Matiſc. 2. can. 2. & can. 14.

(*t*) Concil. Turon. 3. can. 6.

(*u*) Concil Meld. can. 28. Concil. Aquiſgr. 1. can. 141.

(*w*) Concil. Oxon. Anno 1222. Spelm. T. 2. p. 182.

(*x*) Aug. Confeſſ. lib. 5. c. 13.

St. *Augustin* himself was made a Bishop of a very small City, he always kept up Hospitality at his Table (*y*); yea, he entertained all comers and goers, and looked on it not only as unchristian, but inhuman to do otherwise (*z*). Yea, St. *Gregory* Bishop of *Rome* being informed, that a covetous and sordid Person was nominated for the Bishoprick of *Ancona*, writ to the Visitor, to put him by, if that Report were true (*a*). From whence *Gratian* infers, *That it is a just ground to stop a Bishops Consecration, if he be known before hand, not to be given to Hospitality* (*b*). Which Instances and Rules I can the more freely Record, because our Right Reverend Bishops since the Reformation have been, and still are very eminent for, and exemplary in their Charity and Hospitality, entertaining great numbers at their Tables, and feeding many Poor at their Gates, giving while they live great Sums to redeem Captives, release or relieve Prisoners, maintain poor Scholars, desolate Widows and Orphans, especially those of the Clergy; and at their Death leaving (when they were able) great sums of Money, with Houses and Lands, to Colleges, Schools, Hospitals and other

(*y*) *Hospitalitatem semper exhibuit*, Possidon. in vit. c. 22.

(*z*) Aug. de vit. commun. cleric. Ser. 1. Tom. 10.

(*a*) D. Gregor. Mag. libr. 12. Epist. 6.

(*b*) *Hospitalitas usque adeo Episcopis est necessaria ut si ab eâ inveniantur alieni, jure prohibeantur Ordinari*, Grat. dist. 85.

other pious uses, in so much that some of our liberalest foundations for Piety and Charity now remaining in *England*, are of their Erection and Endowment, or however they have been great Benefactors to them: I need only point at some such Bishops in the Margin (*c*). But it were to be wished, we had a complete History of the Lives and great Charities of our Protestant Bishops, many of whose immense liberalities of this kind, ought to be kept in everlasting remembrance, the collecting and publishing whereof would highly tend to the Honour of God, the Credit of the Church, and of this Venerable Order, as also to the Encouragement of their Successors, and many others to imitate their good Examples.

(*c*) Vita Math. Parkeri per Godwin. p. 220. Bishop *Andrews* fun. Serm. p. 19. The fun. Serm. of Dr. *Cosens*, Bishop of *Durham*, the Life of Arch-Bishop *Williams* Par. 2. p. 31. Bishop *Warner's* fun. Serm.

CHAP.

CHAP. VIII.

Of the Collect before the Consecration.

§. 1. **ALmighty God and most merciful Father, &c.**] The large Preface to this Prayer, is the same almost verbatim, with that which follows the *Veni Creator*, and precedes the Ordination of a Priest, where it is explained already (*d*). That which is peculiar to this Form is only two Petitions for the Bishop now to be admitted, *viz.* That *God may grant him grace*—1*st*, To Preach the Gospel willingly; and 2*ly*, *to use his Authority wisely*: And 3*ly*, here are the motives to the Consecrators and Consecrated, exciting them to make these requests. 1. The benefit of God's family committed unto this Stewards care. And 2*ly*, The Salvation of the Stewards own Soul. We have touch't upon most of the particulars before, and shall only remark here.

(*d*) Disc. on the Ord. of a Priest. §. 7.

First, That as to a Bishops Preaching, 'tis expressed by *his being always ready to spread abroad the Gospel, which is, the glad tidings of Mans reconciliation with God*: A Message of that mighty importance, that the highest Ministers of Religion are honoured, by having the Privilege to deliver it, and an An-

gel

gel was the firſt Preacher thereof, *in verbis de præſenti* (e). The Goſpel ſignifies Good tidings, and ſo it is to a poor Sinner, that hath been truly humbled for his Sins, and ſeen how juſtly he hath deſerved God's wrath; to ſuch an one the feet of him that brings this joyful news, that God will pardon him, and be reconciled to him, are ſo beautiful, that he is ready to kiſs and adore them: The conſideration whereof, ſhould make Biſhops (the principal Miniſters of this reconciliation) always ready to publiſh a thing ſo neceſſary and ſo acceptable: And this is no more than what St. *Paul* requires (f). That a Biſhop ſhould be *apt to teach*; the word imports, Ability and Inclination both: For Preaching was eſteemed ſo principal a part of a Biſhop's duty in the firſt Ages, that the Apoſtolical Canons order ſuch as neglect it ſhall be Excommunicated (g), becauſe it was then ſo appropriate to this Office, that none but Biſhops did uſe to Preach, a Cuſtom continued in *Africa* till St. *Auguſtine*'s time (h). And long after that the ſixth General Council enjoyn'd *The Biſhop ſhould Preach every day, or however upon Sundays, to inſtruct both his Clergy and People* (k),

(e) *S. Luke* ii. 10, 11.

(f) 1 *Tim.* iii. 2. Gr. Διδακτικὸν.

(g) Apoſtol. can. 58. ubi Balſamon not. Τὸ Ἐπισκόπου ἀξίωμα διδασκαλικόν ὄζι, Bev. T. 1. pag. 38.

(h) Poſſidon. in vit. D. Auguſtin. c. 5.

People (*i*), where one of the Scholiasts observes, this Canon was obeyed by the Patriarchs of *Constantinople*, to the time of the Emperor *Alexius Comnenus An.* 1110 (*k*). In the Roman Church, the Bishops had neglected this part of their Office most shamefully long before the Reformation: But since that, in our Church the pious Prelates have been very frequent Preachers, and innumerable of their excellent Sermons in Print, demonstrate they were as eminent for, as frequent in their Preaching: I have seen a Register which Arch-bishop *Mathews* (who is commended by Mr. *Camden* for his eloquent and constant Preaching) kept, wherein he noted almost every Sunday what Church he preached in, and what Text he preached on, and sometimes with what hopes of success: It must be confessed (to the honour of this Church) that there are now in so many places Priests that are learned and able Preachers, far beyond what the last Century afforded, that Bishops preaching is not now so necessary as it was then; yet doubtless they are highly to be commended, who do often Preach both in their Cathedrals, and also in the adjacent Country Cures, where small allowances will neither support nor qualifie a Preaching Minister, there their Labours will certainly be very acceptable, and highly beneficial, and where-ever they Preach, 'tis certain

(*i*) Δεῖ τοὺς τῶν Ἐκκλησίων προεστῶτας ἐν πάσῃ μὲν ἡμέρᾳ ἐξαιρέτως δὲ ταῖς κυριακαῖς, πάντα τὸν κλῆρον καὶ τὸν λάον ἐκδιδάσκειν, Conc. in Trull. can. 19. Bev. Tom. 1. p. 177.

(*k*) Vid. Annot. ibid. T. 11. pag. 131.

they will have numerous and attentive Auditories, and may reprove, rebuke and exhort with more Authority (and probably with better ſucceſs) than a private Miniſter can do: Wherefore we ought to pray that our Biſhops may frequently and freely preach the Goſpel, though they have no peculiar Church under their ſpecial charge, nor Superior to enjoyn them; it is more pious and more honourable for them to Preach, becauſe 'tis a free-will-offering, and their whole Dioceſs is in ſome ſence their Cure.

§. 2. *Secondly*, We pray they may have Grace to miniſter the Diſcipline of the Church wiſely and profitably, expreſſing it in the words of St. *Paul*, by *uſing their Authority, not to deſtruction, but to ſalvation* (*l*), that is, *not to hurt, but to help:* Which intimates the difference between Secular and Eccleſiaſtical Power. The Temporal Magiſtrate is alſo the Miniſter of God, but he bears a Sword, not only to be a terror to evil Doers, but to make them ſuffer evil who have done it, and to cut off and execute notorious Offenders. But God's Spiritual Miniſter is only armed with a Paſtoral Staff, and a Rod (*m*); neither of which are deſigned to kill, but to reform ſuch as go aſtray; his Authority is that of a Father, who may correct a diſobedient Child, but not deſtroy him; yea, the

(*l*) 2 *Cor.* xiii. 10. Gr. Κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

(*m*) *Pſal.* xxiii. 4. 2 *Corinth.* iv. 21.

the very end of his Correction must be to save the Offender. A Bishop hath a Power given him by God, to warn the Unruly, and if that take no place, to suspend and excommunicate them; yea, to oblige them to give some publick Testimonies of their Repentance, before he do restore such; but this still aims at saving the Man, and destroying nothing but the Vice: For so soon as God touches the obstinate Sinners heart with a sense of his Sin and Guilt (which this dreadful *Anathema* binds upon him); our Spiritual Fathers are ready to absolve, receive and embrace these their Prodigal Sons, after the example of their Great Master; yea, either by Personal application, or (where that cannot be) by the Parochial Priest; our Bishops are to take care, that Sinners remaining under this heavy Sentence (which will certainly prejudice them at God's Tribunal) may not die in their obstinacy and impenitence; so that they try all methods, to help and profit them by this godly Discipline: But if all prove finally ineffectual as to the single Offender, the keeping out one so infected from the Community of Christians, is not only for the honour, but also for the security of the whole Flock; and that is one main end of Church censures: *not for revenge, but to support the honour of Christ's Laws, to admonish others to amend, and warn all not to despise this salutary Authority*, as *Lactantius* notes (*n*). And this merciful Petition, clears

(*n*) *Surgimus ad vindictam, non quia læsi sumus, sed ut disciplina servetur, mores corrigantur, licentia comprimatur.* Lactant. de ira Dei, p. 809.

our Church from that which we do ſo juſtly condemn in the Roman; where (as was noted) *They make their Biſhops ſwear to perſecute Hereticks*, whom they ought rather gently to convert, and ſet up Eccleſiaſtical Tribunals of Inquiſition, to cauſe men to be cruelly put to death for Opinions differing from theirs; by which a good Author tells us, *that even within the narrow limits of the Low Countries, in the compaſs of Fifty Years, they executed above* 100000 *poor Chriſtians, meerly on the account of Religion*(o): Beſides innumerable Cruelties of the ſame kind, that are regiſtred in bloody Characters, in all the Countries of *Europe*, where they have power: This is uſing their Authority to hurt, and to deſtruction with a witneſs: but oh how contrary is it to the Spirit of the Goſpel, the Example of the Apoſtles, and the Opinion and Practice of the Primitive Church? When *Athanaſius* was falſly accuſed but of killing one man, the Catholicks deteſt the ſlander, and ſay, *Our Church uſes no ſlaughter nor bonds; our Biſhops never ſent an Executioner or a Gaoler to any man* (p). And for their poor excuſe, that the Clergy only turn them over to the Secular Power: That was the very crime of *Ithacius* and his Party of Biſhops, who inſtead of converting the Priſcillian hereticks, *by Evil Counſel applied to the Secular Judges, that by their Sentence, and their Executions, theſe Hereticks might be driven away*

(o) Camerar. Op. Hor. Subſeciv. Tom. 3. c. 2. p. 8.

(p) *Cædes & vincula aliena ſunt à noſtra Eccleſia, &c.* Vid. Synod. Epiſt. ap. Bin. T. 1. p. 402.

away from the Cities —— *and when he got them condemned to die, it was looked upon but as a piece of Craft to retire from the Judicature, because he knew the wicked design was sure to take effect* (q). And 'tis certain, that not only St. *Martin* was highly offended at these bloody proceedings (r); but a whole Synod of Orthodox Bishops in Council assembled condemned the Fact, and excommunicated all these Sanguinary Bishops (s). But *Rome* is now so different from the Ancient Church, that they call that Zeal, and make it Meritorious, which the Saints they adore, and the old Catholicks whose Title they usurp, condemned as Impious and Detestable.

(q) *Parum sanis Consiliis seculares Judices adeunt, ut eorum decretis & executionibus Hæretici urbibus pellerentur.--Ithacius—subtrahit se cognitioni frustra, callido jam scelere perfecto.* Sulp. Sever. Sacr. Hist. l. 2. p. 422, & 430.

(r) Idem Dialog. §. 15. p. 565.

(s) Concil. Trevir. An. 386. Bin. T. 1. p. 563.

Lastly. Though there are many Motives to make these Petitions, there are only two expressed in this Collect, but both are very cogent. *First.* The benefit of the People who have such a Bishop set over them, as frequently Preaches, and wisely Dispenses the Discipline intrusted to him, he is an inestimable blessing to his Dioceſs, his Clergy and Laity both are happy in so industrious, prudent and faithful a Steward, who gives all their Portion in due season, and thereby promotes and secures the Salvation of many. But, 2*ly.* This is not all, for his Gracious Lord and Master

Jeſus Chriſt (the Judge of all) hath promiſed an Everlaſting Kingdom of Joy to reward ſuch Servants for all their Care and Pains (*t*). So that earneſtly deſiring the Biſhops Eternal Happineſs, we do earneſtly pray he may have Grace to manage thus; and methinks the very mention of it, ſhould enflame the pious Candidate with holy deſires and firm reſolutions to be diligent and faithful in the diſcharge of theſe Duties, ſince 'tis certain he ſhall be infinitely overpaid for all his trouble, by the never-ceaſing Joys of Heaven, where no Stars ſhall ſhine ſo bright (*u*), none ſo highly ſhall be rewarded (*w*) as Prophets, Righteous Guides of Souls, and ſuch as are the Happy Inſtruments of Turning many to God.

(*t*) St. *Matth.* xxiv. 45.

(*u*) *Dan.* xii. 3.

(*w*) *Matth.* x. 41.

CHAP.

CHAP. IX.

Of the Solemn Words.

§. 1. Receive the Holy Ghost, for the Office and Work of a Bishop, &c. — and remember that thou stir up the Grace of God, &c.

The Order of Priesthood is so near the Episcopal, that the Words at the Admission to both are very much alike, only because their Duty differs in some Points; therefore the one hath the Spirit communicated *for the Office and Work of a Presbyter, the other for the Office and Work of a Bishop*; and since the power of Binding and loosing was given to the Candidate, when he was ordained Priest, that is not repeated now, since every Bishop must pass through that Order first. But instead of that Form, here is added, that reasonable admonition of St. *Paul* to *Timothy, To stir up the Grace of God, that is now given them, by the Imposition of Hands*; to which the reason of the Charge is annexed, *viz.* because *God hath not given us the Spirit of Fear, but of Power, and Love, and Soberneß.* The Consecrated Bishop ought firmly to believe, he doth now receive the Gifts and Graces of the Holy Spirit, so far as is necessary for his Office, as we have proved before (*x*); and we see here St. *Paul* takes it for granted, that Imposition of Hands,

(*x*) *Disc. on the Ordin. of a Priest*, Ch. viii. §. 2.

did convey it to *Timothy*; for he hath ſaid *God gave him the Spirit, and his Grace, by this Rite, and his Succeſſors in the Dignity have the ſame need, and the ſame method is uſed now:* But leaſt this Privilege ſhould make them proud and negligent, they are firſt put in mind that the gifts of the Spirit, are like the Celeſtial Fire in the Jewiſh Temple, which came from Heaven, yet was to be kept alive by human induſtry, and continual puting on of freſh fuel (*y*). Even theſe Gifts and Graces will be extinguiſhed, if thoſe that have received them, do not continually endeavour to quicken them, by daily and devout Prayer, diligent and conſtant Reading and Study, and by being ever imployed in all ſorts of good Works: God doth not give them his Spirit to exempt them wholly from working, but to engage them to co-operate with him; and therefore it is St. *Paul's* Argument, for *our working out our own Salvation with fear and trembling, becauſe God worketh in us both to will and to do* (*z*); Yea, he calls the omitting to do our parts, *receiving the Grace of God in vain* (*a*); and our Saviour ſhews, that Servant was condemned, who only kept *his Talent ſafe, but did not improve it* (*b*). *Such being like idle Saylors, who lie in the Port, but neither fit up their*

(y) Ὥσπερ γὰρ τὸ πῦρ δεῖται ξύλων· ὅπω καὶ ἡ χάρις τῷ πνεύματος δεῖται προθυμίας, καὶ προσοχῆς, καὶ νήψεως ἵνα ἀναζέσῃ, Theophil. in 2 Tim. 1. 6, 7.

(z) *Philip.* ii. 12, 13.

(a) 2 *Corinth.* vi. 1.

(b) *St. Math.* xxv. 24, &c.

their Vessel, spread their Sails, nor use their Oars when a fair Wind blows (*c*).

(*c*) Isidor. Peleusiot. lib. 2. Ep. 2. p. 126.

Wherefore, First they must beware of sloth and presumption, and be perpetually stirring up the Gifts they have received: But 2*ly*, Least they should on the other hand, doubt and despair, of ever being able to surmount the difficulties of this weighty Employment, they are told what kind of Spirit it is, which they have received. First, Negatively, *not the Spirit of fear*, or *of Bondage* (*d*), the dastardly Spirit of Slaves, who serve their Lords for dread of Stripes, and tremble at a like danger from other Hands: No, they have received a nobler Spirit, and like Free-men go on courageously, and serve from a principle of love and gratitude. Hence, 2*ly*, Affirmatively they are told their Spirit is first *the Spirit of Power, which is mighty through God, to the pulling down of strong holds and the casting down every high thing that exalteth it self against the Knowledge of God* (*e*). A zealous Bishop endued with this Spirit of Power, may boldly attack, all the artificial fortresses of Argument, wherein cunning Hereticks enskonce their false Opinions, and shall pull down all the lofty brags, whereby obstinate Sinners hope to secure their evil practices; God will enable him, to convince the former, and convert

(*d*) *Rom.* viii. 15.

(*e*) 2 *Cor.* x. 4, 5. Ὀχυρώματα, *sunt loca arte munita*; Τρώματα *quæ natura muniuntur*, Vid. Veget. de re milit. l. 4. c. 1. & Filesac. select. lib. 1. cap. 7.

vert the latter, bringing the one by a right Faith, and the other by a holy Life into ſubjection to Jeſus Chriſt, his Courage ought to be undaunted, becauſe his aſſiſtant is Almighty. Secondly, He hath received *the Spirit of Love and Charity*, which will inſpire him with a tender pity for the Souls of the Erroneous and debauched: He conſiders their woeful deluſion, their encreaſing guilt, and imminent danger of Damnation, and therefore he purſues them with Intreaties, Arguments and Importunity, as St. *John* did his relapſed young Man (*f*), not ceaſing till (if poſſible) he hath brought them to a better mind: Thirdly, It is the Spirit of *Sobriety and Prudence* (*g*), to diſtinguiſh it from the wild and giddy Spirit of *Enthuſiaſts*, who have Heat without Light, and *Zeal without Knowledge* (*h*). The Spirit of God endues our Biſhops with Wiſdom, to chooſe the fitteſt ſeaſons, propereſt Methods, and the moſt ſeaſonable ways of Application, and enables him ſteddily to go on, till at laſt by God's Bleſſing he hath gained his Point: There are but few, and thoſe too of the worſt ſort of offenders, who can reſiſt ſuch addreſſes: The Philoſopher thinks there are certain ſparks of goodneſs in all Mens Breaſts, which being aſſiſted with a gentle Breath, would ſoon ſhew themſelves kindled with a little Admonition (*i*).

(*f*) Vid. Hiſtor. apud Euſeb. lib. 2. cap. 17. p. 68.

(*g*) 2 *Tim.* i. 7. Græc. Σωφρονισμοῦ.

(*h*) *Rom.* x. 2.

on (*i*). But we know, all professed Christians, have the general assistance of the holy Spirit, to incline them to receive truth, when it is made manifest to them, and approve of Virtue fairly represented. So that if our Bishops, will stir up their own Gifts, their bright Flames, will kindle their Neighbours Sparks, and bring them who sat in Darkness, to see the light of Truth, and walk in the lucid paths of Righteousness.

(*i*) *Omnium honestarum rerum semina animi gerunt, quæ admonitione excitantur, non aliter quam scintillæ levi flatu adjuta, ignem suum explicat*, Sen. Ep. 94. p. 348.

CHAP. X.

Of the Delivery of the Bible.

§. 1. UNto that which we observed before concerning delivering some of the Books of Scripture, to all that enter into any Order Ecclesiastical, we are here only to add, that of old it was only the Gospels, which were laid on the Head and Shoulders, and that of Bishops alone (*k*), and there it was held for some time, either by the ordaining Bishops (*l*), as in the modern Greek Church, or by the Deacons which assisted at the Consecration (*m*),

(*k*) *Episcopus cum ordinatur duo Episcopi ponant & teneant Evangeliorum codicem super caput & cervicem ejus*, Concil. 4. Carthag. Bin. T. 1. p. 588.

(*m*) Euchol. in ordin. Episcop. p. 310. & p. 302.

(*m*) Const. Apost. l. 8. c. 4.

as

as was the ancienter uſage, and as they ſtill do in the Neſtorian and Eutychian Forms (*n*). Of which cuſtom St. *Chryſoſtom* notes this as the Reaſon, why they lay it on their Heads. *To teach them, that the Goſpel is the true Crown of Glory, which they have now put on, and that though a Biſhop be above all others, yet he muſt be under theſe Laws* (*o*). And the Prayer now ſaid in the Greek Church hints, the reſting the Book on their Shoulders implies, *That they are thought worthy to take on them the Yoke of Chriſt* (*p*). The other *Syrian* Chriſtians called *Maronites*, put the Book into their Hands, as we do alſo (*q*). Thoſe of *Rome* ſeem to have deſigned the retaining both Rites, for firſt the Goſpel is open, and laid on the Candidate's Head and Shoulders (*r*), and afterwards ſhut and put into his Hand (*s*), with this form of words, *Take the Goſpel, go and Preach it to the People committed to thee, for God is able to make his Grace abound in thee, who liveth and reigneth now and ever. Amen:* Our Church delivers the whole Bible, and that but once, and into the Biſhops hand only, into which he muſt

(*n*) Morin. de Syror. ordin. p. 466. & 487.

(*o*) Ἵνα μάθῃ ὅτι τιμὴ ἀληθινὴ τὸ εὐαγγελίου πάρεστιν λαμβάνει, καὶ πάντων ἐστὶ κεφαλὴ, ἀλλ' ὑπὸ τούτου πείθεται τοὺς νόμους. Chryſ. Orat. 62. Tom. 6. p. 645.

(*p*) Ἀξιωθέντα ὑπεισελθεῖν τὸν Εὐαγγελικὸν ζυγὸν, Euchol. ut ſupr. p. 302.

(*q*) Vid. Morin. de Syror. Ordin. p. 429.

(*r*) Pontifical. Rom. pag. 67.

(*s*) Ibid. pag. 79.

must take it always afterwards, as often as he Reads or Expounds it. And to mind him that is consecrated, how essential a part of his duty this is, the Ordainer gives him a strict charge with it, almost in the very words of St. *Paul* to *Timothy* (*t*), which being indited by the Spirit of God, for this very occasion must be confessed to be the best for explaining this Primitive Rite, and the words are so plain and proper, that they need no more than a Paraphrase.

(*t*) 1 *Tim.* iv. 13. and 15.

A Paraphrase on the Exhortation.

§. 2. 1 *Timoth.* iv. 13, *&c.*] 'Tis certain, St. *Paul* delivered the Scriptures which were then written to *Timothy* his new made Bishop, and probably he did it at his Ordination, for he calls it *the Pledge committed to him* (*u*), which he most strictly charges him to keep, as Men do the Securities for their Inheritance, or their Seals and Grants (as the word imports (*w*).) And what the Apostle saith to him of the use of it, is very proper now to be said to you, who are called to the same Office: First in private [**give heed unto**] what thou observest in [**reading**] the Holy Scripture, that thou maist perfectly understand it thy self; In the next place furnish thy self out of it, with

(*u*) 2 *Tim.* i. 14. and 1 *Tim.* vi. 20. Τὴν παραθήκην.

(*w*) Παραθήκη, ἐνέχυρον, Hesych. p. 729. Ἐνέχυρα. Ἀρραβῶνες, Idem pag. 328.

with fit paſſages to be uſed in publick, and ſerve [**to exhortation**] when thy Flock grow remiſs, or to inſtruction [**and Doctrine**] when thou wouldeſt teach the Ignorant: Herein are all the fundamental Principles of Faith, and all the neceſſary Rules of good Life, therefore continually [**think upon the things contained in this Book**] of God now delivered to thee; above all thy other Studies, be ſure to [**be diligent in them.**] For this is a Biſhop's main buſineſs (*x*), who muſt be ſo very ready in the knowledge of ſacred writ [**that thy encreaſe**] of his skill to manage all parts of his Office daily [**coming thereby, may**] not only be evident to himſelf, for the ſatisfaction of his own Conſcience; but alſo [**be manifeſt unto all Men,**] eſpecially to thoſe under his charge, who enjoy the benefit of their Paſtors improvement. The peoples duty is leſs than thine, they are only to ſecure their own Souls; but thy charge is greater, as thy dignity is higher (*y*), for thou muſt not only [**take heed to thy ſelf,**] that thou believeſt rightly, and liveſt holily, but alſo watch over thy Flock (*z*), and have a ſtrict regard to thy Preaching [**and to**] that [**Doctrine**] by which thou teacheſt Faith, and good Life to others, that it be pure and ſound:

(*x*) 1 *Tim.* iv. 15. Grꝛc. Ἐν τούτοις ἴσθι i. e. μέλετα πάντων ἐν τούτοις δεῖ σπουδάζειν Ἐπίσκοπον, Theoph.

(*y*) *In maximâ fortunâ minima licentia eſt*, Salluſt. in Catilin.

(*z*) *Nihil aliud eſt impertum, ut ſapientes definiunt, niſi cura ſalutis alienæ*, Am. Marcellin. l. 39.

sound: And though this double care be difficult, it shall be doubly rewarded (*a*); therefore be careful in teaching Gods Commandments, [**and be diligent in doing them**] that thy words may profit others, and thy own piety profit thee [**for in so doing thou shalt both save thy self**] and be eternally rewarded, [**and**] in all probability [**them that hear thee**] shall by thy endeavours be saved also; however thou shalt have a double portion in glory: As to the rest of thy conduct, remember thou art set over those whom our Lord hath purchased with his dearest Blood: Therefore I charge thee [**be to the Flock of Christ**] what he hath made thee, and expects thou shouldest be; even [**a Shepherd**] to take a tender care of them [**not a Wolf**] (to which ravenous and devouring Creature, heretical Pastors, and covetous or cruel Rulers are often likened(*b*).) It is thy duty to [**feed them,**] Spiritually by the Word and Sacraments, and temporally by thy Table and thine Alms. It would be unpardonable in thee to prey upon them that thou should'st provide for, therefore for Jesus sake [**devour them not**] by insinuating false Doctrines into their Minds, by unseasonable Severities, or infamous Oppression: Far be this from thee, who hast promi-

(*a*) *Secundum molestiam Merces*, Mos. Maimon. Pref. ad Pirk. Ab.

(*b*)—Ἐκ ποιμένων ἀγαθῶν πονηροὶ λύκοι, de Cambyse & Xerxe. Max. Tyr. dissert. de Scien. ita dicitur Romanos Dalmatis φύλακας, οὐ κυνίας οὔ δὲ νομέας, αλλὰ λύκους πέμπειν, Scil. pro Præfectis, Xiphil. vit. Aug. p. 215.

promiſed to be a good Shepherd, and knoweſt the Scripture, declares it to be thy Duty (c), to [hold up] and ſupport [the weak] Chriſtians, and confirm ſuch as are wavering in the Faith, to [heal the ſick] who are infected with ill Examples, and their Souls ſmitten with Sin, the worſt of all Diſeaſes (d); theſe do thou take care to reform and cure, [bind up the broken] hearted (e), who are in great trouble for their Sins, or much dejected by their Sufferings, theſe muſt be comforted: If any have ſtrayed but little from the Churches Communion, thou muſt labour to [bring again] theſe Wanderers into Chriſts fold, and not deſpiſe them, as [the out-caſts] that are unworthy of thy care: Finally, if any be utterly perverted, or grown very wicked, thou muſt not deſpair of their Converſion, but enquire after, and [ſeek the loſt] Sheep, and try thy utmoſt endeavours to regain even theſe poor Souls, after our Lord's Example (f). You are alſo made chief Rulers in God's Church, to puniſh the Evil, and to amend them; as alſo to encourage and reward the good (g). So that in your Acts of Juriſdiction and Government, you muſt always make a prudent mixture of Mercy and

(c) *See Ezek.* xxxiv. 4. and 16.

(d) *Morbi pernicioſiores pluresque ſunt animi quam corporis,* Cicero Tuſc. qu. l. 3. p. 358. Vid. Iſai. 1.5.

(e) *Luke* iv. 18.

(f) *Luke* xix. 10.

(g) 1 *Pet.* ii. 14.

and Judgment, as the Cases and Circumstances require. And if you would quicken the better sort with hope, and keep the worse in awe, since hope and fear are the principles of Virtue (*h*), you must [**be so merciful**] and ready to pardon lesser and penitent Offenders [**that you be not too remiss**] when there is reason to punish, either to bring the Sinner to Repentance, or keep the Sin from spreading (*i*). Yet be sure, (when you are forced to censure an obstinate person,) you do [**so minister discipline**] with all tenderness to his Soul (*k*), as to convince him [**that you forget not Mercy**] and are ready to absolve him upon his repentance: These are the methods of the Lord Jesus, and will please him so highly [**that when**] he that is [**the chief Shepherd**] of this Flock, returns from Heaven, and [**shall appear**] in Glory to reward his Faithful Servants [**you may receive**] from him (not a fading Mitre, with which you are now to be adorned,) but that which is infinitely more desirable, even [**the never fading Crown**] (*l*) **of Glory**]

(*h*) Δυ'ο γὰρ ταῦτα.—στοιχεῖά ἐισιν τῆς ἀρετῆς, ἐλπὶς τε πιθῆς, καὶ φόβος σωφρονικός, Plut. de liber. educ. p. 12.

(*i*) *Vitia transmittit ad posteros, qui præsentibus culpis ignoscit,* Theodoric. ap. Baron. An. 494. n. 38.

(*k*) *Qui cum triste aliquid statuit sit tristis & ipse. Cuique fere pœnam sumere pœna fuit,* Ovid. de Pont. l. 2.

(*l*) 1 *Peter* v. 4. His verbis clauditur Offic. Ordin. ap. Luther. Lipsi. 1624. —*Postquam defecere cunctis flores, madefactus aquâ revivisci & hibernas coronas facit — quoniam non marcescat.* Plin. de spicâ Amarantinâ Nat. Hist. l. 21. c. 8.

everlaſting, an abundant recompence for a few years labour: Yet this he hath promiſed, and therefore you may expect, and we do beg it for you, [through Jeſus Chriſt our Lord] Amen.

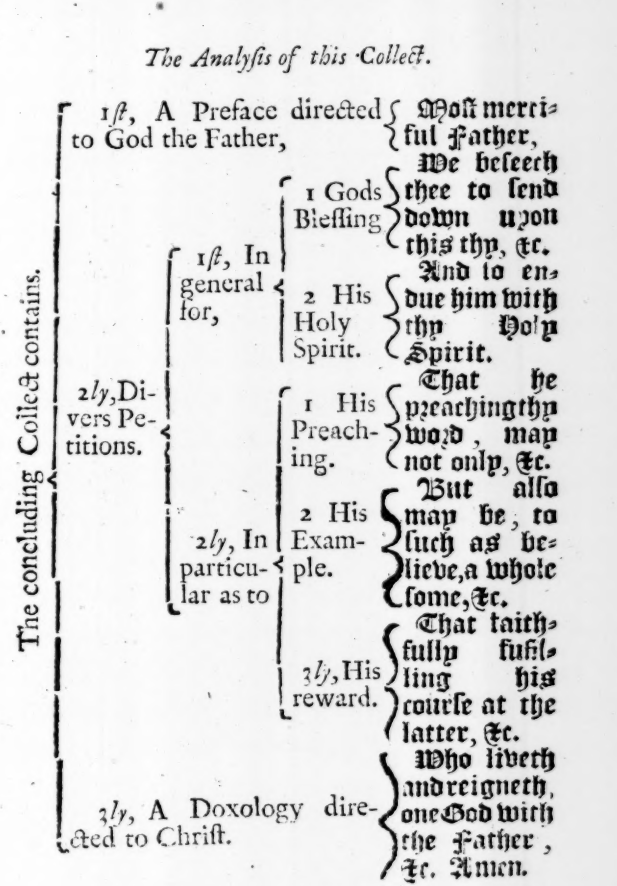
CHAP. XI.

Of the concluding Collect.

§. 1. After the Communion is over, all the ancient Formularies conclude with a Collect as we do, that of the Weſtern Church, in this place, is very like ours in ſubſtance (*m*). Only our Form is larger, and expreſſed in the very words of Holy Scripture, and eſpecially in the words of St. *Paul*, relating to his beloved and lately conſecrated Biſhop *Timothy*, which cannot but be very proper on this occaſion. The particulars take in all the neceſſities and duties of one that is admitted to this Order, the Expreſſions are ſo plain, and the Method ſo clear, that a brief Analyſis and Diſcourſe, is all that is requiſite, becauſe we have already Treated of the ſame things.

(*m*) *Da ei quæſumus, verbo & exemplo quibus præeſt proficere, ut ad vitam cum grege ſibi credito perveniat Sempiternam, &c.* Pontif. Rom. p. 84. Leg. credito.

The Analysis of this Collect.



A brief Diſcourſe on this Collect.

§. 2. **Moſt Merciful Father, we beſeech thee to ſend down, &c.]** The providing and qualifying faithful Paſtors to be ſet over his Flock, is an illuſtrious inſtance of God's Mercy, and therefore we call upon him, by the title of *moſt merciful Father*: He knows and pities the wants of all his Servants, and thoſe in the higheſt ſtation having the moſt difficult Employment, need the greateſt aſſiſtance; They may labour, but all in vain, unleſs God's *Heavenly bleſſing crown them with ſucceſs* (*e*), otherwiſe they may complain, with St. *Peter*, that they have toiled Night and Day and taken nothing (*o*). So that our firſt general requeſt for this Maſter-workman, that is now juſt going into God's Harveſt, is the ſame with that uſually ſaid on ſuch occaſions: *The Lord proſper you, we wiſh you good luck in the name of the Lord* (*p*). But ſecondly we conſider, he cannot rightly perform any part of his Duty, without an extraordinary aſſiſtance of the Holy Spirit, which we therefore humbly pray for: We do not queſtion but he hath received *the Spirit of God*, by the impoſition of Hands, (as we noted before) and therefore this ſecond general Petition, hath reſpect to the meaſure and degree of the Spirit,

(*n*) 1 *Cor.* iii. 6, 7.

(*o*) *S. Luke* v. 5.

(*p*) *Pſal.* cxxix. 8.

Spirit, which must be large in a Bishop, who must be endued with so much Grace, and so many Gifts of the Spirit, as will enable him to Preach successfully, to live exemplarily, and to persevere even to fulfil his course. No ordinary Portion of God's Spirit will fit a Man for all this; and therefore we beg a large proportion of Gifts and Graces, because this is an extraordinary occasion. From these general Petitions, we pass to survey the several parts of his Duty, as they are laid down in the Epistle to *Timothy*; who being made Bishop of *Ephesus* was, first as to his Preaching, charged to be instant or earnest; that is, diligent and zealous (*q*). To Preach coldly makes no impression, and makes the People think, the Preacher is not affected with those important Truths he delivers to them (*r*). And this earnestness he must shew in all parts of his Sermon; whether he *reprove Sin*, or beseech them to practice Virtue, he must warmly describe the odious nature and dreadful consequences of all sorts of wickedness, so as to make the guilty tremble, as St. *Paul* did that impious Roman Governor *Felix*, when he discoursed of Judgment to come: So also, he must most affectionately recommend all Holy Duties and Religious Actions, describing the Wisdom of undertaking them, the easiness of performing them by God's help, the peace and comfort

(*q*) 2 *Timoth.* iv. 2. Græc. Ἐπίστηθι Vulg. *insta.*

(*r*) *Si vis me flere dolendum est primum ipse tibi*—.

which flow from having done them here, and the infinitely glorious and eternal rewards prepared for them hereafter; and all this, with ſuch moving Oratory and preſſing intreaties, that he may win his people to love God, and delight in that which is good: And when there is occaſion in private to admoniſh and *rebuke an Offender*; we pray he may do it without fury and paſſion, like a true Spiritual Father (*s*); with long ſuffering and all *patience*, pitying the infirmities of Human Nature, and conſidering the policy of the tempter; and taking time *by Doctrine* to inſtruct them concerning the heinouſneſs of their Fault, and alſo the neceſſity and advantage of a ſpeedy and ſincere Repentance: Secondly, As to the Biſhop's life we turn St. *Paul's* charge to *Timothy* into a Prayer, *viz.* That he may be to ſuch as believe, a wholeſome example, for his people to imitate in all points (*t*), that he may ſerve them as a complete Copy to write after: Firſt, *in Words*, by diſcourſing always wiſely, gravely and profitably to them: Secondly in his Deeds, that his Converſation may be Courteous, Innocent and Uſeful to all his Neighbours: So as to procure him Honour and eſteem from all both Clergy and Laity: Thirdly as to his internal diſpoſition, that he may abound in *Love and Charity*, giving liberally, forgiving freely,

(*s*) Μὴ ὡς ἐχθρῷ πιυλῶ ἐπιθέντας, ἀλλ' ὡς τέκνῳ παιδεύειν, Theophil. in 2 Tim. 4. 2.

(*t*) 1 *Tim.* iv. 12. Græc. Τύπος, i.e. χαρακτὴρ, εἰκών. Τυπῶται, μιμεῖται, Heſych. p. 924. Ἀρχέτυπον τῆς βίου ἕσο καὶ λόγων, Theoph. in loc.

freely, wishing and endeavouring most sincerely to do good to all Men (*u*). Fourthly, As to his Principles. We pray he may be exactly sound in his Judgment, and Orthodox in *the Faith*. So that his Doctrine may be a Standard to try the Opinions of others, and a true guide to all that shall consult him: Lastly as to his Body, that he may be exemplary for keeping it in all *Chastity and Purity*, abstaining not only from all Actions which defile, but from all wantonness in either Looks or Behaviour, which are not allowable in any, but are most intolerably scandalous, in one of so high and holy a Character, who is also under peculiar Obligations, to censure and punish others for Offences of this kind, and must be always fit to serve God with a clean Heart: Lastly, We consider the happy issue of St. *Paul*'s perseverance in this faithful discharge of his Office, and the comfortable prospect he had of a glorious reward prepared for him for his constancy; and so conclude our Petitions by praying, that this present Bishop may after the Example of that great Apostle, *faithfully fulfill and finish his course in this manner*, and then we are assured, that at the great day of Judgment (commonly called the latter or last day) that *Crown of Glory* (*w*), shall be bestowed on this Pious Bishop; which is far above the

(*u*) Græc. hîc habet — Ἐν πνεύματι, quæ ordinem turbant, & absunt hæc verba à Vers. Æth. M.S.S.A. item à Syr. & Latin. Polygl. p. 826. Nec apud veteres plerosque Patres leguntur. *Beza.*

(*w*) 2 *Tim.* iv. 7, 8.

merit of the greateſt Righteouſneſs; yet it is promiſed to and *laid up for* all Chriſts faithful Servants, eſpecially for his Embaſſadors, who have repreſented him on Earth, and ſhall ſhare with him in the Joys of his Heavenly Kingdom. He that is our Venerable Biſhops Maſter, is to be the Judge of him and all Men; and 'tis certain, he will reward his immediate and deſerving Servants, not only ſo far as they Righteouſly deſerve for their Labour, but as far as they can hope for from his infinite goodneſs: And leaſt it ſhould be doubted, whether Chriſt's Power be equal to his unqueſtionable kindneſs, we conclude this Collect, with commemorating, that *he Liveth and Reigneth with the Father and the Holy Ghoſt, one God, and ſhall do ſo for ever and ever, World without End. Amen.*

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